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I CORINTHIANS 13

If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal.

And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing.

And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing.

Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up,

Doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil;

Rejoiceth not in unrighteousness, but rejoiceth with the truth;

Beareth all things, believeth all things, hopeth all things, endureth all things.

Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away.

For we know in part, and we prophesy in part;

But when that which is perfect is come, that which is in part shall be done away.

When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things.

For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know fully even as also I was fully known.

But now abideth faith, hope, love, these three; and the greatest of these is love.

SUBMERGED LOVE

CHARLES FILLMORE

O ghost of dead sin unrelenting,
Go back to the dust, and the sod!
Too dear and too sweet for repenting,
Ye stand between me and my God.
If I, by the throne, should behold you,
Smiling up with those eyes loved so well,
Close, close in my arms I would fold you,
And drop with you down to sweet hell!

—*Ella Wheeler Wilcox.*

IT IS no great task to tell of the higher aspects of love, but who shall champion love submerged in human consciousness and smothered with selfishness? You say, "This is not love but passion and lust." But we should remember that we have laid down, as a foundation principle, that God is Love, and, as there is but one God, there can be but one Love. This being true, we must find place in the creative law for every manifestation, regardless of its apparent contradictions of the righteousness of First Cause.

We shall never get a right understanding of the relation which the manifest bears to the unmanifest, until we set clearly before us the character of Original Being. So long as we think of God in terms of personality, just so long will we get mixed in our understanding of the relations existing between men and things in the universe.

Then let us dismiss the thought that God is a man, though he be exalted far above human characteristics. So long as the concept of a man-God exists in consciousness, there will be lack of room for the true concept, which is First Cause, composed of principles from which flow all manifestations. So, in order to understand the complex conditions in which the human family exists, we must analyze Being and its creative processes.

Inherent in the mind of Being, are twelve fundamental ideas, which, in action, appear as primal creative forces. It is possible for man to ally himself with and use these original forces, and thereby coöperate with the creative law, but in order to do this, he must detach himself from the *force* and enter into the consciousness of the *idea* lying back of the force.

In Scripture, these primal ideas in the mind of Being are called the "Sons of God." That the masculine "Son" is intended to include both masculine and feminine is borne out by the context, and, in fact, the whole history of the race. Being itself must be masculine and feminine, in order to make man its "image and likeness," "male and female."

Analyzing these Divine Ideas, or Sons of God, we find that they manifest characteristics which we readily identify as masculine or feminine. For example, Life is a son of God, while Love is a daughter of God. Intelligence is a son of God, and Imagination a daughter of God. The evidence of sex is so pronounced in the vegetable and animal worlds that it is never questioned, but we have not so clearly discerned that ideas are also male and female. The union of the masculine and feminine forces in man, are the most potent in the affectional nature, and that they should endure and never be broken up by external causes, was laid down as a law by Jesus. In Mark 10:7, he says, "From the beginning of the creation, male and female made he them. For this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall become one flesh: so that they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder."

We should clearly understand that the various ideas, or sons and daughters of God, each has identity, and, in creation, is striving with divine might to bring forth its inherent attributes. It is to these Ideas, or Sons and Daughters, that Being, or Elohim, says, "Let

us make man in our image, after our likeness" (Genesis 1:26).

Spiritual man is the sum total of the attributes or perfect ideas of Being, identified and individualized. This man is the "only begotten" of Elohim. Jehovah or *I Am* that *I Am*, is the name of this Divine Man. He was manifest as the higher self of Jesus, and in the Scripture is called the Christ. Jesus named him the "Father within me." In the book of Matthew, he called him "Our Father," over forty times. Christ is our Father, and through him, Elohim, or original Being, brings forth all human beings. It is Jehovah or *I Am* that forms Adam out of the dust of the ground and breathes into his nostrils the breath of life. Breathing is the symbol of inspiration. Jesus breathed upon his disciples, and said unto them, "Receive ye the Holy Ghost." The three primal forces of Being are manifest in the simplest protoplastic cell. Edison says that he has found that every atom has substance, life and intelligence. This corresponds with the first creative process of Jehovah, as given in Genesis 2:7. The "dust of the ground" is substance, "breathed," is the impartation of intelligence, and the "living soul" is the quickening life. These three constitute the trinity of the natural world, in which the body of man is cast. When one understands the creative processes to be the working of the various principles of Being in the development of man, the many inexplicable situations are cleared up. God cannot bring forth without law and order. To produce a man, requires a combination of forces that at some stages of soul evolution seem to work against one another; but this is not true in the ultimate, and when one understands that the great Creative Mind brings forth under law, reconciliation and consistency are found where inharmony and contradiction seemed dominant.

Of all the daughters of God, Love is undoubtedly the most beautiful, enticing, and fascinating. She is by

nature exceedingly timid and modest, but when roused, she is bold and fearless to the point of insanity. Mother love is as strong as life, and will make every sacrifice to protect its offspring. This whole-hearted, self-sacrificing aspect of love, indicates a spirit deeper and stronger than the animal or the human, and we are forced to admit that it is Divine. For this reason, mother love is exalted to first place in our analysis of the Great Passion. But mothers should take warning, lest they incorporate human selfishness into the Divine Love that expresses in and through them.

The most popular expression of Love in the world is the love between men and women. Here also Love is least understood, and through lack of understanding of her real nature, she has been forced to act in ways that are not natural to her. She has also been compelled to do things that are abhorrent to her, yet under the compelling power of man's will, she could not do otherwise. Right here is a crying need for a purer judgment of Love and her right adjustment in the most sacred relation existing between men and women. Love is from God, and it is given to man in its virgin purity. It is the pure essence of Being that binds together the whole human family. Without Love we would lose contact with our mother Earth, and, losing that, we would fly off into endless space and be lost in the star dust of unborn worlds. "Gravity," is mortal man's name for Love. By the invisible arms of Love we are held tight to Earth's prolific bosom, and here we find the sweetest home in all the universe. All love of home is founded on man's innate love for this little planet. When John Howard Payne wrote "Home, Sweet Home," he was inspired by Mother Love to sing of the only abiding place of this race,—our dear Mother Earth.

The original Eden of the human family was planted by God on this earth, and it is still here. Its prototype is within the human soul, but we have not entered into

it, because we have not understood about the relation which Love bears to the original substance of Being, out of which all things are formed. Our bodies were originally formed out of this "dust of the ground," and we are constantly forming and reforming them from its essence, pure or impure, according to our ideals.

Love is submerged or cast down to sense consciousness between men and women in the marriage relation, and great misery floods the world in consequence.

This marriage should be a perpetual feast of love, and so it would be if the laws of Love were observed. Courtship is usually the most joyous experience that comes to men and women, because love is kept free from stain of lust. If the laws of conjugality were better understood, the bliss of courtship would continue throughout all the years of married life and divorces would be unknown. It is a fact well known to psychologists that the majority of estrangements between husbands and wives are caused by broken sex laws. The sin that ends in feebleness and final disintegration of the physical organism, is symbolically pictured in the so-called "fall of man," in the early chapters of Genesis. Adam and Eve represent the innocent and uneducated powers of the masculine and feminine in every individual. The serpent is the universal substance, in and through which all sensation is registered. The desire for pleasure, and a seeming short and easy way to get wisdom, tempts the feminine, and she "eats," or appropriates. The masculine also "eats;" in the "cool of the day," or after the heat of passion has cooled off, they both find that they are naked. They have had pleasure with pleasure as the only object, which is contrary to the law of Being. All things should be done with a definite object, with pleasure as a concomitant, only. Pleasure lends zest to all action, but it should never be exalted to the high place in consciousness. Sex indulgence for mere pleasure, is eating or appropriating the pure substance that pervades the whole nerv-

ous system, which is appropriately compared to a tree. This excess of pleasure is sooner or later followed by equal reaction, which is destructive, and the body cries out in pain. The pleasure we call "good" and the pain we call "evil." Here, in a nutshell, is eating of the tree of the "knowledge of good and evil."

When the seminal substance in the organism is conserved and retained, the nerves are charged with a force that physiologists have named *vitamine*. This is another name for spiritual energy, which runs like lightning through an organism well charged with the virgin substance of the soul. When, in the ignorance of sensation, men and women deplete their stored up substance, they pull down the wires upon which the vitamine flows, and the rose of the cheek and the sparkle of the eye fade away. Then the kiss and the touch that were once so satisfying, become cold and lifeless.

In the conservation of this pure substance of life, is hid the secret of body rejuvenation, physical resurrection and the final perpetuation of the whole organism in its transmuted purity, as John saw Jesus. (Rev. 1:12-16.) No man can in his own might attain this exalted estate, but through the Love of God, demonstrated by Jesus, it is offered to every one. "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life."

Regeneration is not possible without love, and the strongest manifestation of love is that between husband and wife. As through the union of the male and female elements the new body of the infant is brought forth, so through the joining of the creative forces of Spirit by two souls attuned in love, the new body in Christ is speedily formed. The work can be done to a certain point through individual effort, and there must always be continuous constructive action between the masculine and feminine faculties of soul and body; but the anointing with the precious love of the Divine Feminine is

necessary to the Great Demonstration. The woman who anointed the head and feet of Jesus, "loved much," and that which she did Jesus said was to be remembered by women wherever the gospel was preached in the whole world. This symbolical representation of the pouring into the masculine of the pure love of the feminine, is a guide for all women. All over the world the submerged Love of the feminine is crying for release from the sensual dominance of the masculine. The remedy is: Anoint his head (will) and his feet (understanding) with the Christ Love, and he will be purified and satisfied.

Not a word need be spoken, but in quietness and confidence affirm the presence and power of Divine Love, and the law will be fulfilled.

Love submerged in sense still retains the remembrance of her virginity, and rebels and resists the onslaughts of lust. Some of the most terrible ills are brought upon the body by the misuse of Love. This is not the way of freedom, but through the steady and firm holding to the one Presence and one Power shall the Son of man be lifted up, as Moses lifted up the serpent in the wilderness.

Love is the "lamb of God slain from the foundation of the world." But now men and women are studying the laws of Being, and in degree are striving to observe them in the marriage relation. Instead of submerging love in lust, the Children of Light retain their virgin purity and go hand in hand toward the dawn of a new order, in which there will be a bringing forth of the multitude of waiting souls in a way now hidden, but which will be revealed when Love is lifted up.

Call it not love, for Love to heaven is fled,
Since sweating Lust on earth usurp'd his name,
Under whose simple semblance he hath fed
Upon fresh beauty, blotting it with blame,
Which the hot tyrant stains and soon bereaves,
As caterpillars do the tender leaves.
Love comforteth like sunshine after rain,

But Lust's effect is tempest after sun;
Love's gentle spring doth always fresh remain,
Lust's winter comes ere summer half be done;
Love surfeits not, Lust like a glutton dies,
Love is all truth, Lust full of forged lies.

—*Shakespeare.*

FORGIVING LOVE

W. I. HOSCHOUER

[Condensed from two lectures, "The Science of Forgiveness," and "The Art of Loving," delivered before the First Unity Society of Chicago, January 18 and 25, 1920.]

HE VALUE of spiritual Understanding lies as much in its therapeutic action as in its soul unfolding capacity. It is a healing agent as well as a soul quickening power. Through it the human consciousness is set in Divine Order and made to function in harmony with Principle.

This having been accomplished through the healing of mind and body, the way into the heart of the soul is clear. The Truth impulse touches its hidden springs, vitalizes its latent forces and brings them out into full manifestation.

Every awakened soul is seeking the attainment of the Christ Consciousness. To realize this Divine Ideal, the old thought conditions built up through personal or limited ways of thinking and living, must be abandoned. All old conceptions of right and wrong, truth and justice, based on purely personal ideas and desires, and measured by human standards, must be relinquished and a new set of ideas, measured by divine standards and based on spiritual understanding, must be substituted. One must unload his old, limited, mortal beliefs about God, man, and the universe, before he can enjoy the freedom and the harmonizing activity of the Christ Mind.

Soul cleansing, then, is the first step in spiritual realization. The soul must be washed white; it must be born anew, before one can enter the kingdom of God consciousness and enjoy its supreme felicities. Just how to do this quickly, is, of course, of great interest and importance to all who aspire to spiritual attainment.

Broadly speaking, there are two ways of applying Truth in the solution of human problems—the general and the specific. The general method is diffusive and meets conditions as a whole, the results depending mostly upon the slow growth of a mass of ideas in consciousness. The specific, on the other hand, concentrates attention upon a certain, definite realization, and applies the Truth remedy directly and positively to the condition to be overcome. Abstract realization of the perfection of Being expresses the essence of the general method, whereas the specific can best be described as the quick, comprehensive understanding of Truth as a living, irresistible, concrete power in consciousness, and the application of it directly as a remedy for the error in question. In other words, it is the scientific method of spiritual overcoming, and, when intelligently applied, brings quick and permanent results.

Proceeding, then, on the scientific basis, let us know that the truth of being clearly understood and correctly applied, is a sure cure for all the ills of mind, body and affairs. This having become a firm soul conviction, let us inquire, "Is there a particular form of Truth instantly available, easily applied, and absolutely certain in its effects, no matter what may be the nature of the error to be overcome?" Yes, there is, and fortunate indeed is he who has realized it and knows how to avail himself of its magic power.

This Truth expression, or power, is the distillation of the essence of Being, a spiritual sublimation in which Truth is raised to its highest potency. It is Divine Reality made concrete in thought and action—God-Thought, God-Substance, God-Power, fused into ir-

resistible Good. It is the law of being fulfilled, Principle conscious of itself in perfect manifestation. *Forgiving Love*, is the name of this God guaranteed, Jesus Christ proved Spiritual Specific. Its virtue lies in the fact that it is God-activity in consciousness, for God is Forgiving Love.

But some will ask, "Why say forgiving Love? Is not Love always forgiving, and forgiveness always loving?" Very true, and in Divine Mind they are one, but not so in human consciousness. Here they function more or less as separate mind forces, and do not always act together as fully as they should, to produce the best results. How much social misery and individual suffering might be avoided if the love between husband and wife were always perfectly forgiving and the forgiveness perfectly loving! This way of meeting conditions would make misunderstanding and separation with their consequent agonies impossible, and it would make the family relation impregnable against attack, either from within or from without.

No one can love to the ultimate who does not first freely and fully forgive. Jesus could love Judas, and even die for him, because he first forgave his apostasy and act of treason and remembered them against him no more forever.

God is Love, and the activity of his Spirit in man always results in the harmony of spiritual freedom in mind, body, and affairs. This is because God is perfectly forgiving. He is the Principle of Forgiveness, and the God impulse in the soul is the activity of his forgiving Spirit relaxing and cleansing consciousness, baptizing the inner man with the Water of Life, and feeding him to full satisfaction on the Substance of Spirit. The activity of Love in the soul is the movement of God in it, dissolving limitations and the bringing forth of the glory and the power of the *I Am*.

God's eternal, loving attitude toward man, and the vital relationship between him and the individual soul,

are clearly set forth in the parable of the Prodigal Son. The desire for personal independence waxed strong in the son; he claimed and asserted dominion over his inheritance and left his father's house, going forth to win personal fame and fortune. When he found his radiant dreams had turned to ugly and bitter experiences and his limitless world had contracted to the dimensions of a pig pen, he awoke and we can imagine him saying, "I will arise and go unto my father's house, where there is plenty and to spare." "But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him," and supplied all his needs abundantly. The son was to the father just as if he had never wandered away, and, in fact, the father loved him more, because he had gone out, had struggled and suffered, and returned repentant. The father remembered nothing against him whatever. The boy was his son, and that was enough to merit the full manifestation of forgiving love.

How surprised that lad must have been when he found that, so far as his father was concerned, he had no "past!" This realization must have washed from his mind all bitter thoughts, fears, and sense of bondage. That he had written his record and would have to face its consequences in his own individual life, he well knew. But to know that his father, knowing, forgave, and forgiving, loved, and loving, emancipated him from all sense of disobedience—this was sufficient to fill his soul full to overflowing with the ecstatic joy of spiritual freedom.

Now, human life is one vast parable. God is the Father, and you and I are prodigal sons. The mental trail we have followed is as crooked and painful as that of the typical prodigal. But as we have repented, and with a changed mind have returned to Father's house, let us know that we are forgiven, that nothing is checked up against us, that we are perfectly free, so

far as God and his laws are concerned. Our bondage is the result of our own wrong thinking and false beliefs. Let all this be dissolved by the realization that we are free, and in reality *always have been free* Spirit Beings. Rejoice in this freedom, affirm it always, live it in thought, word and act, every day. This will remove all limitations of mortal sense, and give the soul an ever increasing consciousness of the quickening Christ Life within.

"If I am really free now, as you say I am, why do I still feel a sense of bondage?" Because you have believed in bondage and have thought thoughts of limitation. What you feel now is the result of your own wrong use of mind power, due to your ignorance of the laws of mind action. "As he [man] thinketh within himself, so is he." You are in reality absolutely *free*, but you must *know* this, and act upon it, in order to experience freedom from the false sense of limitation that is characteristic of the personal consciousness. God's forgiving love has emancipated you from all obligation to the Divine Law, and made it easy for you to live in harmony with it. Now be as honest and fair with yourself as God is with you. Forgive yourself, as he has forgiven you. This will free you from the slavery of false sense, your self-formed and self-imposed restrictions, and enable you to experience the soul liberty that is yours by divine right. You did the best you could under the circumstances, and have learned well the lessons of experience. Don't condemn yourself for past mistakes. God holds nothing against you, so hold nothing against yourself. Let the mental result of old errors be dissolved by forgiving love. Forgive everybody and everything, every day. This is necessary, because the thought chains you forge for others through criticism and condemnation, bind yourself, hand and foot. When you curse or condemn anything, you tie yourself to it and it to you. When you find fault with a supposed shortcoming in another, you impose the same

limitation upon yourself. If you rebel against environment, if you "kick against the pricks" of seeming adversity, and thus fail to "agree with thine adversary quickly" by learning the lesson the experience has to teach, you build up within yourself an adverse state of consciousness, you put yourself in prison, and, "Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the last farthing."

The only way to pay these personal debts and escape from mental bondage, that you may enjoy the innate freedom of Spirit, is by being reconciled to your brother or to the condition, through loving forgiveness. Say: "I fully and freely forgive everybody and everything, and the loving forgiveness of God through Christ dissolves all false sense and sets me free in mind, body and affairs." Give yourself a mental bath every day with the Water of Truth in this affirmation, and you will be delighted with the clean, free feeling it will bring to you. Go as far back in your life as you can remember, take up every painful experience, and lovingly forgive everybody and everything connected with it, yourself included, and you will actually feel the mental bonds break, as the freeing power of the Spirit of God asserts itself in you.

That the full freeing power of forgiving Love may be realized, it must be practiced until it becomes a permanent attitude of soul. It is not enough to merely think about love and forgiveness, or to affirm "I am love, and I do forgive." One must go so far as to make forgiving love the law of his life, as Jesus did. Then it becomes a dynamic energy in the soul, and every thought and feeling is vibrant with it, and every act is but an expression of its deific power. Because it is the very essence of God-Consciousness, it must eliminate the mortal and the carnal and bring forth the divine, in whatever feels its holy touch.

The process of applying forgiving Love is clearly indicated in the following case, which came under my

own observation not long ago: A young man came for consultation, saying that the superintendent of the department in which he was employed seemed bent on hindering him in every way, even to blocking his advancement. This was very annoying, and it troubled the young man exceedingly. He was told that when he had set his own mental house in order, he would find the situation entirely clear. In doing this, forgiving Love was applied with splendid results. Every time a disturbing thought of the superintendent arose, the young man affirmed: "He is not a personality in my consciousness; I am not a personality in his consciousness. He is Spirit-Being, free in Christ; I am Spirit-Being, free in Christ, now and forever more." To this was added: "God runs this business. All human personality is eliminated, and God's will is done in everybody and in everything. This man is my friend, and I am his. We are one in Christ, in loving harmony." This Truth practice soon removed all obstacles, and the desired advancement came to the young man. But what was still better, he gained the confidence and coöperation of "the man higher up."

If Love is the fulfilling of the law, then forgiving Love fills the law full to running over. This is why it brings such rich blessing to the soul filled with it. We are told that "He that loveth his neighbor hath fulfilled the law." It is not love of self, or Self, but love of *another soul*, that releases the love energy in the soul of him who loves, and thus fulfills the law in him. It is easy to love all people, if, down deep in your heart, you fully and freely forgive their trespasses against you and against others. When you read the daily newspaper record of wrongdoing, do not condemn, but forgive and bless everybody concerned. This does not condone the evil, but helps to relieve and remove it. Through applying the Spiritual Specific, Forgiving Love, you are a means in God's hands of cleaning up the race consciousness and bringing forth the Kingdom

of God in the earth. Moreover, this practice of loving not only protects the individual, but establishes in him the Christ Consciousness. He who forgives and loves, is, by this divine attitude, already living in God's spiritual kingdom, and if he persists in that attitude he shall "go no more out forever."

Who, then, is a Jesus Christ Christian? He who forgives and loves the fellow next to him as his neighbor and brother, and does to him in all things as he would be done by. Such a man is a Practical Christian. He does not waste time and effort in dreaming about God, man, and heaven, neither does he content himself with realizing them as abstract realities. He knows that these eternal verities are more than Principle or Idea. To him they are living, conscious, palpitating actualities, as well, of his own vital, everyday experience. "That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we have beheld, and our hands handled, concerning the Word of Life,"—this is his realization of the Truth of Being. He believes in his own divinity and in the divinity of his fellow men. He knows that in the soul of the individual is the secret place of the Most High, the eternal dwelling place of the living God, the holy of holies, where the loving Father awaits the return of the wayward son. He loves God by loving men impersonally and unselfishly, seeking Him in that "house not made with hands," eternal in human hearts. He dares stake all on the test of forgiving Love, and finds himself a Gibraltar of the Spirit, against which the waves of hate dash themselves to atoms, and in their dying are transmuted into love-spray, reflecting the golden glory of the Sun of Righteousness, even as the sea mist enshrines the radiance of the rainbow in its mystic depths.

The perfection of outward loveliness is the soul shining through its crystalline covering.—*Jane Porter.*

LOVE

E. V. INGRAHAM

OVE is a subject so closely interwoven with every detail of human life, and it has such definite bearing upon our successes and failures, that it warrants a most thorough study from as many angles as possible.

Love is almost an undefinable thing, and is known only to those who have actually experienced it. However, much may be said about it which will enable us to know some of its characteristics. Knowing these, we may know better what to work toward, and something of what to look for and cultivate in our relationships with people and circumstances.

Perhaps the very beginning of love in consciousness may be described as a sense of union, from one point of view or another, with the object of one's attention. For instance, there comes before one's vision, an object, a circumstance, or an individual, and immediately there takes place a series of comparisons, certain elements corresponding to ideas, feelings or desires in that one. Where there is a correspondence of ideas, feelings, or desires, a point of contact is established. This point of agreement, or union, then bears an attraction, and we say we love this or that.

On the other hand, if there is no point of agreement, or if there is a positive disagreement, there is no union, and this gives rise to what results in hate, if continued. In further consideration of this point, we would call attention to the tendency upon our part to indulge in our feelings. Because of the pleasurable sensation resulting from union, it is an easy matter to indulge in that relationship merely for feelings' sake. This lowers the ideal to the plane of emotionalism, and is a dissipation of energies which might otherwise be used as a great building force in one's life.

Again, some people take a delight in indulging in differences, and they develop a pleasure in combat. This is not only a dissipation of an otherwise creative energy, but it becomes a force for destructiveness. Therefore, at the very outset, it will be seen that self-control is a requisite to true love; that self-control constitutes the ability to develop a sense of union, and that this sense of union should be supported by one's feelings, rather than that one's forces should be allowed to turn in the direction of feelings.

Love has a great producing quality, and its multiplying power is far greater than we have even begun to realize. Whatever succeeds in eliciting our attention to the degree that it interests us from any point of view, establishes a mental union, and the process of reproduction begins. Whatever the central or predominating thought or feeling is, this thought or feeling becomes accumulative and grows in strength, just so long as it is indulged in. When this faculty takes on a personal or material aspect, it becomes magnetism, and attracts in the outer whatever symbolizes the idea or feeling. Continued for any length of time, the individual is engulfed in a host of material things, and for the time being is separated from his soul's progress.

An extensive treatise might well be devoted to this one phase of the subject, but may this suffice to impress upon us the necessity of a right understanding and application of the law of love. Truly, upon this subject hang all the law and the prophets, and Divine Love is the fulfillment of all law.

There are three steps which we may take in the development of love. First, we may study some of the characteristics of true love, that we may have some idea of what to look for, and what we may expect of it. Second, we need to know the basic principle upon which love is built; third, we are to cultivate in life the ideals established in the first two steps.

First, then, what are some of the characteristics of

true love? They are well described by Paul, in the thirteenth chapter of First Corinthians, beginning with the fourth verse and concluding with the first sentence of the eighth verse.

"Love suffereth long." The word "suffer," as it is used here, does not refer to one's subjection to pain or hardship. It refers to durability, steadfastness. True love has a staying quality; it is not turned from its chosen course by change of conditions and circumstances. This does not mean that it fastens itself to things, people or conditions. It means that true love is a fixed principle in the life of an individual, that love is the one predominating rule of conduct. We have known many people to apply this principle in daily life, by always asking themselves, "What is the loving thing to do?" One may have love as a fixed principle in life, yet change in his application of this principle, every day. To progress, one must have new ideas, new experiences, new associations. When all these are checked up by love as an unvarying principle, there is no question about one's stability. That kind of love will endure.

Love is "kind." A kindly, considerate manner, is one of the most apparent characteristics of a genuine love. One who has been gruff and critical, becomes gentle and considerate, under the influence of an awakened love. For love has a softening influence upon one's entire nature.

"Love envieth not." The one who is governed by love, recognizes that the good fortune or advancement of another is just that much good fortune and advancement for the race, and that whatever benefits another benefits himself. Therefore, if one has true love, his desire for the good of others is just as strong as his desire for his own good. Instead of being envious, he rejoices in every advance step taken by others.

"Love vaunteth not itself." A boastful spirit but proclaims one's lack of love, for true love needs no

herald of its virtues. Love is a positive thing in itself, and when developed in consciousness, is self-evident. One who constantly proclaims his love should realize that his proclamation is an admission that in him the love principle is not sufficiently developed to speak for itself. Instead of proclaiming his love, he should increase his consciousness of love until every thought, word, and act, radiate love to the degree that it becomes recognized by others.

This same principle applies to all other faculties and capacities of man. To proclaim, "I have love," may help to develop a love consciousness, if said within oneself for that purpose; but when love is developed, it is an apparent and living part of one's being.

Love "is not puffed up." Humility is one of the great characteristics of love. Not that kind of humility which is self-abasement, but that which enables one to see all men equal before the law. No false standards or inflations receive the attention of one born in love. When such a one is advanced, he is not exalted but is inspired to more earnest service. When he is given responsibility, he seeks to be more worthy of the trust. When he is given authority over others, he is more just and considerate of those who minister under his leadership. When one possessed of love is advanced, everyone connected with him is advanced.

"Doth not behave itself unseemly." A man's behavior is always a matter of his mental construction. If he is coarse and selfish in his mind, these characteristics will be borne out in his actions. Love is a Godly quality, and when one's life is filled with Divine Love, he will behave in a manner entirely becoming to a Son of God.

"Seeketh not its own." Love, being one with all things, does not seek to possess anything; knowing that it is in perfect touch with all, it naturally attracts to itself everything needful. To hold a thing as a possession, is an acknowledgment that the potential element it repre-

sents has never been received into consciousness as a part of being. We do not possess that which we are. When we are life, love, strength, power, substance, etc., we will, by the law of attraction, bring to us at all times the outer symbols which most fully represent these essentials. Things are expressions of what we are, and are not our possessions.

Further, love is never provoked, takes no account of evil, rejoices not in unrighteousness, but rejoices in the Truth, bears all things, believes all things, endures all things, and, last, but not least, never fails.

Could there be a more complete list of ideas by which to measure this great faculty? Can we ever be fully satisfied in our spiritual progress until we have developed our love consciousness to a point where it embodies all these characteristics? An endless amount of study can be profitably carried on by the individual in this connection, but we must leave this to you and pass on to our next step.

The second step in attaining a right understanding of love, has been already described as a sense of union, or oneness. However, something further can be said in this connection.

Studying life as it appears today, there seems to be many discrepancies and inequalities, and while the sense of union and equality gives rise to what we call love, the sense of inequality gives rise to what we call hate. This is a result of our method of judgment. Inequality is apparent only upon the surface, while in reality we know that all men are equal before the law. "God is no respecter of persons."

The working out of this problem of inequality and finding our point of union with all men, is very similar to working out a problem in mixed fractions. The first step is to find a common denominator. When this is done, it is an easy matter to bring all other terms into corresponding relations.

The first step in finding our union with all men, is

to discover wherein we all have common interests. The common interest has its beginning in the fact that God created all things. This being true, I am a son of God. Under the same logic, all men are sons of God, and at this point we are all reduced to a common denominator. The more we can realize this divine nature in ourselves and in all men, the greater our common nature, the stronger our point of unity. In this realization that we are life of one Life, mind of one Mind, and substance of one Substance, we cannot but feel that we are bound together in love, and partakers of God through the Christ ideal.

Many people realize that in order to progress spiritually, they must literally love all men. Very often these people think this process begins by developing love for men. Jesus Christ gave the logical method for this development in his two commandments: "Thou shalt love the Lord thy God," etc., and second "Thy neighbor," etc. It can readily be seen that if we begin by incorporating into our natures more of Divine Love, it, of itself, will gradually include more and more of God's creation, and in this way love from man to man is fulfilled.

The third step in the development of love in consciousness, consists in putting into actual practice the theory of steps one and two. This is the work of the practical Christian. Theory without practice is of little avail, but little theory with much practice accomplishes great things. The law of love, lived by those who aspire, will be a most potent factor in bringing into manifestation the universal brotherhood of man, and all the other ideal conditions to which man has so long looked forward.

Up to this point, our discourse has been more or less an intellectual treatise upon the subject of love. Now let us see if we cannot catch something more of the spirit of this great subject. In this, nature seems to offer us some practical illustration. Study with us the seed of

the sower that fell in stony ground, among thistles, by the wayside, and in fertile soil. Can we conceive of nature taking different attitudes toward the many seeds, because they were scattered in different surroundings? No. On the contrary, nature takes no account of these things, and in every way assists the seed to overcome its surroundings and to develop into a perfect specimen. This impartial service is truly a great illustration of the love principle of the universe.

Divine Love seems to be the actual participation of God in all the activities of his creation, disregarding shortcomings and imperfections, and moving in the lives of all men and things, seeking to rectify expressions not yielding fruits worthy of righteousness, until they express in completeness his divine image and likeness. When we can consciously and unreservedly coöperate with this Spirit of God as it moves in his creation, then Divine Love, the fulfillment of all law, will be enthroned in us, a living principle in our lives, transforming us into true Sons of God.

THE NEW COMMANDMENT

Even as the Father hath loved me, I also have loved you: abide ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy may be in you, and that your joy may be made full. This is my commandment, that ye love one another, even as I have loved you.—*John* 15:9-12.

THE MEASURE OF GOD'S LOVE

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. For God sent not the Son into the world to judge the world; but that the world should be saved through him.—*John* 3:16, 17.

LOVE

Lesson Twelve

ALICE RUTH

A NUMBER of those who had gathered at Mrs. Parker's to hear Rev. Seamour, lingered sociably after the close of his class. Mr. Lovejoy said they missed him so much that they would be glad to have him return with them. John warned him not to bind himself by promises, "Because," he declared, "I want to take you home with me." Then all insisted that Rev. Seamour should give one more lecture before leaving them, and asked that it be on Sunday, at the park, where a big audience could be accommodated. In the flurry of good-bys, John found opportunity to gain Miss Goodwin's permission to call in the morning.

Miss Goodwin had scarcely finished her breakfast, when John was announced. "I hope it is not too early for a stroll on the terrace," he begged, as soon as the greetings were over.

The young people were soon out of doors, bathing their lungs in the purity of the early morning air, and their souls in the quiet beauty, appreciated most by those whose minds are attuned to Infinite Harmony.

Years of friendly companionship between these two souls had ripened into a deeper feeling, and though no word of love had as yet passed between them, each instinctively felt that invisible bond which drew them together to find joy and happiness in each other's presence.

John was confident that he had given Lovelle no hint as to the nature and purpose of his early morning call, yet there was that in the silent force of his love that could not be confined, and the girl longed in her heart to make easy for him the telling of the "old, old story."

After a few moments of general conversation, John

felt that the time for his declaration had come, and he tried to put into words the great love that filled his heart. He explained that though he had not great wealth to offer, he was now in a position to make her very comfortable, and he added, "Though I have waited until this holy moment to express in words my love for you, you must have known and felt, Lovelle, how I have desired this great gift of your love, in all these years of friendly companionship."

"I had expected you to say this, John, and I have given the matter no little thought, I assure you," returned Lovelle in a low, sweet tone, "but it seems that I cannot get the consent of my mind; it is as though there is a more excellent way for us, than to yield to the attractions of the usual married life."

"Our union would not be a 'usual' one, dear Lovelle," John interposed eagerly. "Surely, such love as ours, is of an ennobling, enriching quality which would exalt it above personal and family relationships. We who know the nature of this beautiful thing we call 'love,' could never limit it to the confines of home or kindred, but we would let it radiate through our lives for the purifying and rejuvenating of the world."

Lovelle was silent and thoughtful for a moment. "But John, we have reached the culmination of the ages, and the dawn of a new era, wherein righteousness shall reign. The sense man, the carnal mind, must be overcome. Do you not think that those of us who know this are called to the supreme sacrifice, even as Jesus was?"

"True, we are in the midst of a new era," was John's quiet reply, "but, surely, Lovelle, this 'supreme sacrifice' would never mean that we must put away the highest and holiest expressions of love, the greatest gift in the world? There are those promulgating the doctrine of immortality in the flesh, living in loving relationship with their families, and through breathing an eternal spirit of love into those acts and duties which

make up every common day, exalting them to a higher plane."

"But, John," questioned Lovelle, in whose heart a new understanding of love was dawning, "do you not think that love of kindred and family has been fraught with sickness and death and deepest sorrow?"

John pondered this question a moment in silence, praying for just the right words with which to answer her. His smile was very beautiful, as he said, "Those things have come into human lives through violation of certain laws. I hesitate to say that love is the cause. Those who have met with such experiences, have found it very comforting to have the sweet, dependable presence of Love to lean upon, and where Love is, God is. I agree with you perfectly that love must be kept sacred and holy, and its pure essence undefiled by selfishness, greed and lust; but, dear, do you not see that all this is not brought about by shutting love out of your life, but by giving it greater expression within you? The very Spirit of Love, penetrating ours, will purify, sweeten and transform, and, armed with this passport, we will be admitted to realms of beauty and peace and harmony, hitherto unknown."

Unconsciously the two young people had paused in their walk; as John ceased speaking, a beautiful and tender light broke over the countenance of the girl beside him. It was as though she had been permitted a glimpse into that holy of holies, even the habitation of Infinite Love.

Placing her hand trustingly in John's, Lovelle gave him a shy, sweet smile as she whispered, " 'And now abideth faith, hope and love, . . . and the greatest of these is love."

Through his ministrations to the sick and his helpful counsel to the troubled, Rev. Seamour had become a central figure in the rural vicinity of Broad Acres. Many warm friends with grateful memories gathered

to hear his final address at the park. He chose for his subject, one word,

LOVE

The gist of his address follows:

Love is that Spirit within which desires to help, to protect, or benefit. It has many shades or degrees of meaning. We have been taught to regard maternal love as the highest expression of love, but that expression of Love is confined to a mother's own children; it is personal, more or less selfish, and often defeats its own purpose to benefit.

There is a higher love which we call universal Love. It is far above the plane of human relationship, inasmuch as it partakes of none of the narrowing selfishness of family ties. It is unselfish, unlimited, unchanging, all-encompassing and eternal. This is perfect love, the kind that God is. We have so long charged our sorrows and sufferings to God that we have learned to fear rather than love him. While it is written that "the fear of Jehovah is the beginning of wisdom," it is only the beginning. When we have advanced farther in wisdom, we learn that wisdom's "ways are ways of pleasantness, And all her paths are peace," and that "perfect love casteth out fear."

People who look upon poverty, sickness, and death, as the will of God, should know that they are the result of man's violation of law. God is not willing that any should perish. Jesus came "that they may have life, and may have it abundantly." The belief that God is responsible for our sufferings has kept us from realizing his love. When we get still and turn our thoughts within, to that holy of holies where Christ dwells, and when we realize the high and mighty love that upheld him in his overcoming, for he "pleased not himself," we get a glimpse of love. Men have died by the thousands to make better conditions for those who come after them. We call them heroes. But Jesus Christ was the greatest hero, for his was a living sacrifice. It is infinitely more to live for the salvation of the world, as Christ did, than to die for it. While thousands may be found ready to die, only one in 2000 years has been found true to the call to live daily and hourly the life of the overcomer. This should not discourage us. We have been learning wonderful lessons in overcoming throughout these centuries since Christ came as our Way-shower, and we have been mercifully given reincarnations until we reach the place where we stand forth knowing our God within us,

declaring our unification with him and our power to live even as Christ did; for we, too, are the offspring of God. From the throne within, love unfailing and universal flows forth; it is ours to realize its presence and give it expression. We cannot force the will to express love; we must first realize love. Having realized love, we have health and prosperity, for love is a divine magnet that draws unto us all good. It brings peace to the individual, peace to the family, to the community, to the nation. Let us get the vision of love's gentle rule and mighty power. Remember, this is love in the absolute, love impersonal, love that encircles the nations of the earth, the love that is unbiased by personal interests. It is the solution of international problems, but we must first recognize it individually and begin our education from that beginning.

There is a large brain lying back of the pit of the stomach, called the solar plexus. It has two centers; one governs the stomach and the other governs the heart. The love center is near the heart, in the upper part of the solar plexus. To get the consciousness of love, we must get still, center our attention there and pray, "Divine Love, manifest thyself in me."

Love frees the mind from all thoughts of destruction. We stop *trying* to forgive those against whom we have had grievances; we forget, and the grievance ceases to exist. Love extends not only to our fellow man but to animals, also. We no longer wish to slay and devour. We are thus freed from the fear thoughts that the eating of meat generates. There is no fear in love, and the right treatment for fear is love. Lack of love makes darkness in the consciousness, and the groping uncertainty of darkness causes fear. Love is a light in the consciousness, that is, the higher love of which we speak. If we set our love upon worldly things, we shut out the higher love. Worldly things are transitory. Divine Love is permanent.

Love helps us to demonstrate eternal life, when we center it upon things eternal.

When Peter in his zeal smote the servant of the high priest, and cut off his ear, Jesus said, "they that take the sword shall perish with the sword," and he restored the ear. The lesson is that we are to overcome evil by a higher law than force, opposition or combat, either with steel swords or with sharp words.

The commandments of Jesus are these, first: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy

strength." This is to love our indwelling Christ supremely.

The second commandment is like unto it, "Thou shalt love thy neighbor as thyself." We must love the indwelling Christ in our neighbor, sinking all personalities.

Love, guided by wisdom, will harmonize every discordant condition in our minds or affairs. When individuals are thus impulsed and guided, communities and nations will have no difficulties to settle. Do not say the task is too gigantic to be attained. Be faithful. "It shall be in the last days, saith God, I will pour forth of my spirit upon all flesh." And the prophet Isaiah said, "As the earth bringeth forth its bud, as the garden causeth the things that are sown in it to spring forth; so the Lord Jehovah will cause righteousness and praise to spring forth before all the nations." Another prophet has said, "And it shall come to pass in the latter days, that the mountain of Jehovah's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many peoples shall go and say, Come ye, and let us go up to the mountain of Jehovah, . . . and he will teach us of his ways, and we will walk in his paths: . . . And he will judge between the nations, and will decide concerning many peoples; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

And we will walk in the name of the Lord our God forever and ever.

THE END.

ASKING

MARTHA EMMA WATTS

Sometimes I wonder why I ask and ask and ask of God;
He is so wise and I so ignorant of gifts,
He is a Father, I a thoughtless child.
I guess that I may know denial's discipline
And feel the awe of His great kindnesses.

The great lever by which to raise and save the world is the unbounded love and mercy of God.—*Beecher.*

THE AFFIRMATIVE ATTITUDE

HORATIO W. DRESSER

Lord, I believe; help thou mine unbelief.—Mark 9:24.

ITHOUT question, most of us who are endeavoring to live the spiritual life, frequently find ourselves in the state of spirit indicated by the text. "Jesus said unto him, If thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief." We see clearly that without childlikeness of heart, no one may enter the heavenly life. In our desire to maintain the right kind of simplicity of spirit and of life, we often look back to a period in the life of the soul expressed by the fidelity of young Samuel, when in entire responsiveness of heart he said, "Here am I . . . Speak, Lord; for thy servant heareth." Inasmuch as the natural man is strongly self-assertive, we wish to avoid any claims in our own behalf, that we may learn to walk in the way of the Lord. Therefore we ask, "What wilt thou have me to do?" Again, we are taught that there is but one source of life or power, that man is a receptacle of the Divine Love and Wisdom. As receptacles of life, we wish to be true in every way to the heavenly standard. We realize that "all things are possible to him that believeth," but the question is, How may we acquire the right attitude without making too much of ourselves?

It requires little observation, however, to discover that as some men err in self-assertiveness, so others overdo in their endeavors to be receptive. Our belief concerning man as a receptacle of life often leaves us in a state akin to passivity, as if our part were merely to receive and retain. Inasmuch as no man can serve two masters, he who is not actively working to serve the cause of righteousness may be virtually against that

cause, like the pacifist in war time who merely stands apart in protest. "He that is not with me is against me; and he that gathereth not with me scattereth." So-called passive obedience is not true responsiveness. What is demanded of us is not merely recognition but coöperation. They really stand for and serve the kingdom who actively put themselves in line with work that is in progress. No half-way measures suffice. We are bidden to serve with all our might, just as we are bidden to "love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." This is very emphatic language. He who is trying in every way to be true to this commandment, earnestly desires to know what kind of social activity should spring from true interior receptivity. For he wishes to be a man in full spiritual right.

A direct clue to the affirmative attitude is found when we regard it in the light of victory over temptation. The negative attitude is due in part, at least, to doubt or hesitancy. Naturally those who wish to tempt us do whatever is in their power to keep us in a state of suspense. Thus evil influences have access to us. On the other hand, the power of the good with us tends to dispel doubt, hence overcome the negative attitude, that the door may be closed to all undesirable influences. While in temptation, man hangs between the negative and the affirmative. To become actively responsive to the Divine Life, we must be strong in our hope, firm in faith, that we may be helped into a spiritual state, in which we are habitually in the affirmative. In war time we saw the importance of the affirmative attitude. We declared with entire conviction that the right would win, that it must win. We could not afford to doubt.

"Assurance respecting the result precedes the victory and belongs to the victory." This assurance bespeaks the moral attitude. By holding to what we believe to be the right with strong conviction, we launch our energies with carrying power, we call our reserves

into play. As matters go in the world, we need some great incentive, we need to face a crisis or disaster in order to be called into fullness of action and show what we are able to accomplish. Only by adopting the affirmative attitude in full strength, is man able to depend on the powers of the moral order to the full. The man who thus acts is not active in his own might. Although apparently acting as if all power were his own, he is in reality coöperating with the Divine Will.

Again, we note the power of the affirmative attitude when it is a question of spiritual truth. We may not as yet be able to grasp a principle as true. We may desire to accept it but objections may arise. If, however, we are willing to make the venture on faith, noting the practical results, it may forthwith become a truth to us. Our teachings far surpass our power of present verification, but we can at least be affirmative in regard to them. If we hold to a principle because we believe it is divine, this fidelity will bring its reward in the shape of sure conviction. It is the affirmative attitude which quickens us to gain spiritual wisdom. By wisdom in contrast with mere knowledge, we mean truth that has borne the test, knowledge we have dared to live by. It comes forth from our lips with the power of life behind it. We have ventured to stand by it and it has stood by us. Seldom do we grow in spiritual truth without an act of faith. And faith is an efficient power in the spiritual life, a constructive power.

The affirmation of spiritual truth "that it is so" because of the source from which it came, is indeed the beginning of the mind's regeneration. By taking this step, even when we cannot see clearly, we ally ourselves with the constructive powers. The human part consists in making the venture. Only when thus left free to choose and to venture, could we be morally free. Our human situation often seems uncertain. So indeed it is while we waver between the negative and the affirmative. Yet a slight effort may turn the scale. Even

in our uncertainty we may test the great promises. To cry out in our uncertainty, "Lord, I believe; help thou mine unbelief," is to change from weakness to strength. Much depends on willingness to cast the die. The result is a new center of equilibrium.

We hardly need be told that "the good cannot flow into what is negative." The good, we know, comes to us to accomplish results, to operate through us. It is with us, to flow from the inmost to the outmost, to take form in practical service enlisting our social nature. Granted the expression of what has come, although it be a mere beginning in the life of charity, more can be added. While our minds dwell upon the abstract or general principle, we still belong with people classified as negative. We often meet people who are in a vague intellectual state. There is much scattering of force among those who try to believe so many things, those who are merely liberal, broad-minded; hence indefinite. "He that is not with me is against me; and he that gathereth not with me scattereth." To be affirmative is to come out into the open, to take sides, show our loyalty, speak out. It is to adapt ourselves to our age at a promising point, where activities are in process and people are testing out what they believe.

We often look with a feeling akin to envy on people who are cultivating their powers with no thought for the time being save for self-expression. There seems to be an advantage in this form of concentration. No energy is lost in self-disparagement. There is no effort to be self-sacrificing. There is expression, life, energy. In contrast with this free self-development, people who are trying to be good Christians frequently lose headway by undue self-examination, by the effort to be duly humble, contrite. The highly conscientious person may spend most of his energies trying to learn in advance precisely what he ought to do. Others discount every talent they possess in their zeal to overcome the

self. Christian self-sacrifice, as many pursue it, is chiefly negative.

Yet why should we discount the self in this way? Is there any real conflict between the cultivation of our talents to the full and their use for divine ends? What more could God ask of us than that we should be productive individuals, expressing character to the utmost? For no one can endeavor to express himself to the full without considering what he can do best in the world, what he can contribute to society as it exists today, how he may best realize a definite purpose. Man in deepest truth is "an organ of life." He cannot underestimate the prompting to come forth and live out his life to the full without disparaging his Creator. Self-sacrifice is not the ideal use; dedication to a purpose, devotion to an ideal, is the standard. Devotion is a positive term. It is affirmative.

The older theology was nearly always negative in emphasis. It dwelt overmuch on the sinfulness of man, the depravity of human nature, and the weakness of the flesh. It painted the world in dark, lurid colors, and had more to say about hell than about heaven. It condemned the world and found fault with even the simple natural pursuits. It dwelt on the sufferings of the cross, the atoning blood, the sacrificial death, as if the race were to be saved by these negative considerations. It emphasized the resurrection instead of the glorification and the saving life that went forth into the world. The human self was supposed to emulate the Saviour in all these negative ways. The goal was escape from the woes of the flesh through mere acceptance of the Redeemer as having died to save us from our sins, as if mere faith were adequate to save. Thus while it apparently called upon man to choose the difficult way, the way of the cross, the old theology really exacted little of man; it was content with the milder or negative virtues.

The newer theology expects everything of man, just

because it is positive. We now see clearly that only so far as we come out of the strongholds of our self-righteousness and really live by the faith we profess, do we make any true headway. For no one died to save us from making this effort. There is no salvation through death alone. It is not a question of the sufferings upon the cross, or even of the resurrection; but of what followed through the triumphant life of the living Lord, whose second coming is through the inner Word. The union of the divine with the human was positive. It was a dynamic, life-giving unity. It meant a new center of action in the spiritual life of the race. We have been waiting all through the centuries for the time when Christianity should be put to its true test as a dynamic faith.

So, too, the new birth is a positive event in the life of the soul. It begins in all seriousness when we come out into the clear light of day, out of hypocrisy, and every device through which we pretend to be what we are not. Through the new birth, man is made constant. The will and the understanding are brought into efficient unity. Love comes to its own as the greatest power. To love in fullness or consistency means to set ourselves in motion to achieve what we love, namely, to attain truth, to work for it; to serve our fellow men, to show by our conduct that we really love the Lord. In short, the new birth comes, not to destroy, but to fulfill; and to fulfill is to attain the affirmative.

Since so much depends on this advance from the subjective into the objective, every constructive thought, emotion or act of will, is a help. Strictly speaking, every thought is negative or affirmative. By shifting the emphasis or even by changing a word in a sentence, we can change from the negative to the affirmative. With a mere word or intonation, as we address ourselves to a person in spiritual need, we may turn the tide. The idle words for which we are called to account are the negative words, the quick, harsh judgments, the

adverse criticism, the hate, anger, jealousy, bitterness, complaint, faultfinding. Every one whom we thus condemn needs our encouragement and love. A mere hint will sometimes give the impetus, a word of good cheer or wise counsel. Idle indeed are many of our utterances in comparison with what our language might be.

A mother's loyalty to her children under condemnation is a typical instance of the affirmative attitude. When the heart is affirmative, its power is carried to another, though no word be spoken. We feel the adverse influence of one who does not understand and is condemnatory, one who stands off and inspects. But sympathy is affirmative. We are quickened into productivity by those who believe in us, who call us out and encourage us to do our best without bestowing credit upon us which does not belong to us.

To take the affirmative attitude toward people, is to see the good in them, what they are endeavoring to achieve. This is no small attainment, in view of all that we know about human frailties and sins. We have been apt to think that we should dwell on the frailties and sins, condemn people for them, and call our neighbors to account. But we have excelled in negative criticism. We have left people disheartened. Doubtless they were already keenly aware of their failings. Without being blind to their faults, what is incumbent upon us is to see through these to the goal or purpose in life. To dwell on the process instead of the end, is to be negative. After all, what is worthy of us as lovers of our fellow men, is to see the spirit through the flesh and call the spirit into power.

If no man sins with his whole nature, if there is always a secret place where the Lord dwells, where the Lord may be found, then to be affirmative is to see man in the image and likeness of God; to stand for this ideal, to believe in it, help to call it into realization. That surely is what we wish people to do for us. When dis-

heartened, there is help for us if we once more discriminate between the process and the product, if we return to the ideal, rise above the actual, throw off the bondage of circumstance. Accordingly, we recall what we started out to accomplish. We seek the positive lessons of our present experience. Thus we gradually shift the emphasis, gain a new impetus and begin again. What we thus accomplish for ourselves, we may help others to accomplish by regarding them in the light of their aspirations.

In deepest truth, the Divine Life within us is seeking to lift us into fullness of being. We have made great headway if able in some measure to distinguish between the human and the Divine. Thus to discriminate, in the newer sense of the word, does not mean to put God far from us, because unlike us in nature. Although differing from us in power, God is made one with us by his love. The truth of the incarnation, of the Divine in the human, is affirmative. The great truth is that the presence of God is life-giving, dynamic. It is the presence of God, when recognized in this, its vitalizing aspect, which develops the affirmative attitude in us.

People have thoughtlessly fallen into the habit of speaking of evil as if it were a cosmic power, as if it were coëxtensive with the good and at war with it, endangering righteousness, making heaven a matter of doubt. In contrast, goodness appears to be negative; people who are trying to live righteously are often spoken of with disparagement, as if they had chosen the doubtful side. Now, life is oftentimes a warfare within the soul. But we cannot for a moment entertain the hypothesis of failure. The structure of the spiritual cosmos is moral. Life is for moral ends. The destructive forces of the world are in the last analysis negative, despite all appearances. Over against them is the supreme fact of the incarnation with its victory over selfishness. We renew our ideals, and, by an act of faith, cross from the negative to the positive side and

ally ourselves with the powers making for righteousness. We refuse to judge by appearances. Belief in the moral integrity of the cosmos is, we see, essential to victory. We are assured that the right will triumph. We identify ourselves in spirit with it. To make this venture is to find ourselves greatly heartened.

The application of the foregoing to daily life becomes the more plain as we realize our responsibility. Simply to think the matter out, is to make headway. By every constructive thought, we help. By every aspiration in love to the Lord, we put ourselves in line with forces able to resist the negative element in us, to overcome the destructive forces. We realize how true is the statement that man is held in equilibrium between the two groups of forces until he makes the choice. Moral choice is an affirmative. By making it, we put ourselves in line with any number of fortunate consequences. This is where we have the greatest power, in this ability to shift the emphasis, to turn from doubt to willingness to believe, from hate to love, and so on through an almost endless series of contrasts.

The dependence of the human upon the Divine is seen at every stage. "Lord, I believe; help thou mine unbelief." I do not wholly see. Oftentimes I am very uncertain. I do not know how my wants are to be provided for tomorrow or next year. But there is work on hand for today. Let me act in full faith then. What now seems impossible will prove perfectly possible when the right time comes. I need not hesitate to cultivate and use my powers to the full. Every power is good in its place. The whole of our earthly life is a venture in behalf of faith, to find out what actions are in line with the Divine Providence and hence are constructive, what ones spring from our self-love and so are destructive. The Divine is with us to build us into houses not divided against themselves, to quicken us to serve one Master, one Lord; to guide us into the affirmative, out of all these weaknesses which cause our misery and our dis-

content. Although we see this great truth only in part and still in a glass darkly, we may declare that we believe. "Lord, I believe; help thou mine unbelief."

GOD IS LOVE

Beloved, let us love one another: for love is of God; and every one that loveth is begotten of God, and knoweth God. He that loveth not knoweth not God; for God is love. Herein was the love of God manifested in us, that God hath sent his only begotten Son into the world that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we also ought to love one another. No man hath beheld God at any time: if we love one another, God abideth in us, and his love is perfected in us: hereby we know that we abide in him and he in us, because he hath given us of his Spirit. And we have beheld and bear witness that the Father hath sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God. And we know and have believed the love which God hath in us. God is love; and he that abideth in love abideth in God, and God abideth in him. Herein is love made perfect with us, that we may have boldness in the day of judgment; because as he is, even so are we in this world. There is no fear in love: but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love. We love, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen. And this commandment have we from him, that he who loveth God love his brother also.—*I John* 4:7-21.

A thing of beauty is a joy forever; its loveliness increases! it will never pass into nothingness.—*Keats.*

SUNDAY LESSONS

LESSON 2, APRIL 11, 1920.

DEBORAH AND BARAK DELIVER ISRAEL.—Judges 4:4-16.

4. Now Deborah, a prophetess, the wife of Lappidoth, she judged Israel at that time.

5. And she dwelt under the palm-tree of Deborah between Ramah and Beth-el in the hill-country of Ephraim: and the children of Israel came up to her for judgment.

6. And she sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not Jehovah, the God of Israel, commanded, saying, Go and draw unto mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun?

7. And I will draw unto thee, to the river Kishon, Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thy hand.

8. And Barak said unto her, If thou wilt go with me, then I will go; but if thou wilt not go with me, I will not go.

9. And she said, I will surely go with thee: notwithstanding, the journey that thou takest shall not be for thine honor; for Jehovah will sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh.

10. And Barak called Zebulun and Naphtali together to Kedesh; and there went up ten thousand men at his feet: and Deborah went up with him.

11. Now Heber the Kenite had separated himself from the Kenites, even from the children of Hobab the brother-in-law of Moses, and had pitched his tent as far as the oak in Zaanannim, which is by Kedesh.

12. And they told Sisera that Barak the son of Abinoam was gone up to mount Tabor.

13. And Sisera gathered together all his chariots, even nine hundred chariots of iron, and all the people that were with him, from Harosheth of the Gentiles, unto the river Kishon.

14. And Deborah said unto Barak, Up; for this is the day in which Jehovah hath delivered Sisera into thy hand; is not Jehovah gone out before thee? So Barak

went down from mount Tabor, and ten thousand men after him.

15. And Jehovah discomfited Sisera, and all his chariots, and all his host, with the edge of the sword before Barak; and Sisera alighted from his chariot, and fled away on his feet.

16. But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell by the edge of the sword; there was not a man left.

GOLDEN TEXT—*God is our refuge and strength, a very present help in trouble.*—Psalm 46:1.

SILENT PRAYER—*God is my present help; he sustains me in all my ways.*

This is a great lesson in the secret of Spiritual overcoming, and if the principle outlined is religiously followed, there is no problem too great to be successfully handled.

Deborah means "a bee." Bees are noted for their fine sense of discrimination. Deborah is the wife of Lapidoth, meaning "lamp or wisdom." She dwelt under the palm tree of Deborah, between Ramah (height) and Bethel (house of God), in Mount Ephriam (doubly fruitful).

There is in every one a fine sense of discrimination, a keener perception than is known to the five senses. When this faculty functions in its own native state (under its own palm tree, in connection with wisdom, Lapidoth), marvelous results are obtainable.

Barak means "lightning," representing the fiery executiveness of an active will. In an untrained state, it leads men into all sorts of involved conditions. When we act with only a half-truth, or sometimes with little or no truth at all, we meet with overmastering opposition and apparent failure is the result. This is not due to the fact that the task is too great, but results because we do not go at the work in the right way. When Barak was assigned the task of gaining a victory over the warlike hosts of Sisera, he refused to go unless Deborah

accompanied him. Herein is hinted the first secret of success, for the method used, or manner in which we approach a situation, largely determines our success or failure.

When confronted with a problem, the very first thing to be done is to consult our inner discrimination or guidance. We must also affirm that this intuitional faculty is functioning in its native state, in perfect unison with Infinite Wisdom. But this is not enough. We must insist that this same discerning spirit of Divine Wisdom accompany us every step of the way.

When we first receive a spiritual inspiration as to how to meet a situation, we often feel assured of our ability to succeed. However, as the matter progresses, certain apparent aspects change and new aspects develop. Unless we are in conscious contact with wise discrimination, we are likely to fall short of complete success.

"Infinite wisdom guides me," is the greatest success slogan one can adopt. This must be ardently applied, not only in the beginning of a task, but at every step of the way. With this sure guide always active in one's being, there can be nothing lacking at any point of his overcoming, and apparently opposing forces will yield to him, even to "the last man."

DEFINITIONS OF TERMS USED

Spiritual overcoming—Dealing with the problems of life in spiritual understanding, or through the operation of spiritual laws.

Spiritual inspiration—An inflow of Divine Ideas; activity of a spiritual character; understanding that comes from God.

QUESTIONS

1. What secret is contained in this lesson? If the knowledge contained in this secret is applied, what is the result?

2. Explain the meaning of "Deborah;" of "Lapidoth."

3. What does "Barak" typify in the individual? What happens when "Barak" works, independent of the inner spirit of wisdom?

4. Is it necessary to continually rely on one's inner guidance?

5. What is the first step for one to take when facing a problem in life?

6. Is one likely to be able to successfully complete a problem of life from his first spiritual revelation regarding it? Why?

LESSON 3, APRIL 18, 1920.

THE VICTORY OF GIDEON'S BAND.—Judges 7:1-8, 16-21.

1. Then Jerubbaal, who is Gideon, and all the people that were with him, rose up early, and encamped beside the spring of Harod: and the camp of Midian was on the north side of them, by the hill of Moreh, in the valley.

2. And Jehovah said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hand, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me.

3. Now therefore proclaim in the ears of the people, saying, Whosoever is fearful and trembling, let him return and depart from mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand.

4. And Jehovah said unto Gideon, The people are yet too many; bring them down unto the water, and I will try them for thee there: and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.

5. So he brought down the people unto the water: and Jehovah said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink.

6. And the number of them that lapped, putting their hand to their mouth, was three hundred men: but all the rest of the people bowed down upon their knees to drink water.

7. And Jehovah said unto Gideon, By the three hun-

dred men that lapped will I save you, and deliver the Midianites into thy hand; and let all the people go every man unto his place.

8. So the people took victuals in their hand, and their trumpets; and he sent all the men of Israel every man unto his tent, but retained the three hundred men: and the camp of Midian was beneath him in the valley.

16. And he divided the three hundred men into three companies, and he put into the hands of all of them trumpets, and empty pitchers, with torches within the pitchers.

17. And he said unto them, Look on me, and do likewise: and, behold, when I come to the outermost part of the camp, it shall be that, as I do, so shall ye do.

18. When I blow the trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and say, For Jehovah and for Gideon.

19. So Gideon, and the hundred men that were with him, came unto the outermost part of the camp in the beginning of the middle watch, when they had but newly set the watch: and they blew the trumpets, and brake in pieces the pitchers that were in their hands.

20. And the three companies blew the trumpets, and brake the pitchers, and held the torches in their left hands, and the trumpets in their right hands wherewith to blow; and they cried, The sword of Jehovah and of Gideon.

21. And they stood every man in his place round about the camp; and all the host ran; and they shouted, and put them to flight.

GOLDEN TEXT—*There is no restraint to Jehovah to save by many or by few.*

SILENT PRAYER—*Jehovah is the lamp of my life, and the light of Truth is the sign by which I conquer.*

Much like the peoples of today, the children of Israel became involved in one difficulty after another. However, in each instance there arose some leader who succeeded in bringing them out of their distresses.

At this time, the Israelites had so lost their consciousness of the one true God, that they were worshiping Baal, or materiality. To be conducted out of darkness, it was necessary for some capable leader to be raised up. This leader was found in the person of Gideon Jerubbaal. Jerubbaal is the family name

meaning, "contender with Baal." The name shows that he came from a family naturally opposed to the rule of materiality. This idea found its culmination in Gideon, which means "destroyer."

Most men instinctively feel an opposition toward the restrictions and limitations of the rule of materiality. Yet not realizing any other standard of action, they continue resentfully to worship Baal.

One first awakening to the necessity of the overthrow of these false standards, very often becomes a destroyer, a sort of mental revolutionist. Many people today feel that they are divinely guided to overthrow present ruling standards, and they set about it in a destructive manner. The latter part of this Bible story gives the true method of the spiritually guided reformer, both as applied to oneself and to present mâterial forces.

When one is torn between fear and strife (Harod and Midian), the first, last, and only thing to do, is to pray. When such a one succeeds in sufficiently opening his consciousness to the Divine, he is capable of receiving true spiritual guidance as to the best method of procedure. He is in the vicinity of Moreh (teacher). In a teachable state of mind, the constructive methods which are always characteristic of the Divine are revealed, and under this plan victory is assured.

This point in connection with the victory recorded in the lesson, was to be unmistakably clear: The accomplishment of the Israelites was the direct result of the power of the Spirit. Only three hundred Israelites were chosen to accomplish this great feat. They were given no destructive weapons, but in the hands of each was placed a trumpet, a pitcher and a light within the pitcher.

The pitcher represents whatsoever in consciousness contains the light of Truth; the trumpet that which proclaims the coming triumph of Truth. As demonstrated here, man needs but the light of Truth and the ability to proclaim the Truth, in order to gain the victory over

apparently opposing forces. The Truth demonstrates itself when it is enthroned in the individual and proclaimed as the power by which he lives. Walls of opposition melt away, and Truth unmistakably reigns supreme.

DEFINITIONS OF TERMS USED

Rule of materiality—That state of man where material ideas and standards are the standards of his life and actions.

Spiritual guidance—Those impressions which come from the Spirit of Truth within.

QUESTIONS

1. How did the children of Israel come to worship Baal? What does Baal symbolize?
2. What is the meaning of Gideon Jerubbaal?
3. What is often the case when one awakens to the falsity of material standards? Is this the correct attitude?
4. What is the method of one truly guided by the voice of God?
5. What is the first step toward receiving spiritual guidance? What is the result of this attitude?
6. What is the real power back of all true accomplishment?
7. What does the horn, the pitcher, and the torch represent?
8. Does Truth demonstrate itself? How?

LESSON 4, APRIL 25, 1920.

RUTH'S WISE CHOICE.—Ruth 1:14-22.

14. And they lifted up their voice, and wept again: and Orpah kissed her mother-in-law; but Ruth clave unto her.

15. And she said, Behold, thy sister-in-law is gone back unto her people, and unto her god: return thou after thy sister-in-law.

16. And Ruth said, Entreat me not to leave thee, and to return from following after thee; for whither thou goest,

I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God;

17. Where thou diest, will I die, and there will I be buried: Jehovah do so to me, and more also, if aught but death part thee and me.

18. And when she saw that she was stedfastly minded to go with her, she left off speaking unto her.

19. So they two went until they came to Beth-lehem. And it came to pass, when they were come to Beth-lehem, that all the city was moved about them, and the women said, Is this Naomi?

20. And she said unto them, Call me not Naomi, call me Mara; for the Almighty hath dealt very bitterly with me.

21. I went out full, and Jehovah hath brought me home again empty; why call ye me Naomi, seeing Jehovah hath testified against me, and the Almighty hath afflicted me?

22. So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, who returned out of the country of Moab: and they came to Beth-lehem in the beginning of barley harvest.

GOLDEN TEXT—*Thy people shall be my people, and thy God my God.*—Ruth 1:16.

SILENT PRAYER—*I am unified with my thoughts (people), and God is all in all.*

The scene presented lies in the fruitful fields of Bethlehem (house of bread), six miles south of Jerusalem, famous in later years as the home of David and as the birthplace of Jesus Christ. Here we see a family in moderate circumstances, living a simple life of piety and peace, serving God by their daily lives. Their very names show the religious character of the family. The husband was Elimelech, "My God is King;" his wife was Naomi "the winsome," the two young sons, Mahlon, "the sickly," and Chilion, "the pining one."

Upon this charming scene of "homely joys and destiny obscure," disaster came. They did not live "far from the madding crowd's ignoble strife," but were exposed to raids from the Philistines on the west, such as were known in Samson's days (Judges 13:1), and the Edomite Bedouins from the south, who "ate up the

land like grasshoppers," an "overwhelming scourge." In addition to these troubles, and intensified by them, there arose one of the famines which occasionally afflicted Palestine, and this continued for several years.

Under these circumstances, the family found it hard work to make a living. Hence they determined to emigrate to some safer and more fruitful region, even though it would compel them to bring up their children amid heathen surroundings. They went across the Jordan, and settled among a strange people.

At length the famine was over. One of the periods of revival and prosperity was shedding its benediction over the land from which Naomi came, and she resolved to return. Poor, in distress, among strangers, she became homesick for her native land, her kindred, the people of God, and the religious aids and consolations of her youth. "As the hart panteth after the water brooks," so panted her soul for the living God and her childhood's home. Everything here reminded her of her loss. "The measure of her misery was pressed down, shaken together, running over."

The two widowed daughters-in-law, Orpah, the "fawn," and Ruth, the "rose of Moab," went part of the way to see Naomi off, as friends and relatives were accustomed to do, and as is still the custom in the East. When the time came to part, they kissed each other and wept together.

Orpah decided to go back to her people, but Ruth clave to her mother-in-law, Naomi, and expressed her devotion with a burst of tenderest passion:

"Entreat me not to leave thee,
And to return from following after thee;
For whither thou goest, I will go;
And where thou lodgest I will lodge;
Thy people shall be my people,
And thy God my God;
Where thou diest will I die,
And there will I be buried:
Jehovah do so to me,

And more also,
If aught but death part thee and me."

Woman represents the love of the soul, and, as a rule, her life and experiences are not written about as are those of the sterner sex. War, and the reigns of various monarchs, make the bulk of history, hence it is refreshing to read of this simple, pastoral life. Its tender pathos reveals a depth of spiritual sympathy and love not exceeded in any age.

Symbolically, Naomi represents the outcome of the soul's experiences, when in its apparent lack it turns to the resources of sense instead of to God. This is going into a foreign land, when apparent lack sets in at home. Prosperity may seem active for a season in the new surroundings, but it is a pagan thought that rules, and opulence cannot be permanent. The love of the soul is for Spirit and for the people or thoughts of Spirit. When it is true to its highest, it becomes a magnet to attract other souls of like character to the higher life.

Ruth's loyalty to God and to the Spirit life was rewarded, as loyalty to the highest always is. Boaz and Ruth were the ancestors of King David, and of David's greater Son, Jesus the Christ. Here we have the progression of a thought from simple, loving obedience and devotion, to a mighty ruler of worlds. Thus spiritual thought grows—very quietly and slowly at first, but, gradually increasing, it finally carries all before it.

DEFINITIONS OF TERMS USED

Resources of sense—Apparent resources of the physical, discernible to the materially minded man, who detects them through the five senses.

QUESTIONS

1. Make a thorough study of the story part of the lesson, getting clearly in mind the individual meaning of the characters in the story.

2. What does "woman" represent in this lesson? Explain.

3. What does Naomi represent? What does Naomi's going to a foreign land represent?

4. What happens when the soul returns to its highest expressions?

5. Explain the result of obedience and devotion to God.

Lesson 5, May 2, 1920.

THE BOY SAMUEL.—I Samuel 3:1-13, 19, 20.

1. And the child Samuel ministered unto Jehovah before Eli. And the word of Jehovah was precious in those days; there was no frequent vision.

2. And it came to pass at that time, when Eli was laid down in his place (now his eyes had begun to wax dim, so that he could not see),

3. And the lamp of God was not yet gone out, and Samuel was laid down to sleep, in the temple of Jehovah, where the ark of God was;

4. That Jehovah called Samuel: and he said, Here am I.

5. And he ran unto Eli, and said, Here am I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down.

6. And Jehovah called yet again, Samuel. And Samuel arose and went to Eli, and said, Here am I; for thou calledst me. And he answered, I called not, my son; lie down again.

7. Now Samuel did not yet know Jehovah, neither was the word of Jehovah yet revealed unto him.

8. And Jehovah called Samuel again the third time. And he arose and went to Eli, and said, Here am I; for thou calledst me. And Eli perceived that Jehovah had called the child.

9. Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, Jehovah; for thy servant heareth. So Samuel went and lay down in his place.

10. And Jehovah came, and stood, and called as at other times, Samuel, Samuel. Then Samuel said, Speak; for thy servant heareth.

11. And Jehovah said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle.

12. In that day I will perform against Eli all that I

have spoken concerning his house, from the beginning even unto the end.

13. For I have told him that I will judge his house forever, for the iniquity which he knew, because his sons did bring a curse upon themselves, and he restrained them not.

19. And Samuel grew, and Jehovah was with him, and did let none of his words fall to the ground.

20. And all Israel from Dan even to Beer-sheba knew that Samuel was established to be a prophet of Jehovah.

GOLDEN TEXT—*My son, give me thy heart; And let thine eyes delight in my ways.*—Proverbs 23:26.

SILENT PRAYER—*He that is of God heareth the words of God. Speak, Lord, for thy servant heareth.*

There are many voices in consciousness. The organism is a living register of thoughts and words, not only from the individual, but also from his environment. The cylinder of the phonograph is an illustration of the manner in which the sensitive thought-stuff, in which we live and move and have our being, receives impressions.

The song we sang yesterday is registered, and through the power of memory we can recall it. A year hence it will be more difficult to recall, because many other songs will have been registered over the old song; but it is still there, and in the revolutions of thought that are constantly going on, it may come to the surface at an unexpected time.

The endless flood of thoughts running through the mind, is the whirling cylinder of soul-words in the phonograph of human consciousness. It is not strange, then, that we are often confused by the many voices we hear with the inner ear. It very frequently happens that the great realm of registered sounds is broken through by the outer ego, and voices are heard at intervals, or constantly. This experience is quite common; nearly all people have heard voices, or what seemed voices, when no one was present. When the voices come unbidden, the confusion disturbs the even flow of thought, and the individual is considered "queer," because he

often seems in abstraction when addressed. When such a one complains about these voices within, he is told that they are the product of imagination.

This is the conclusion of ignorance. A wise one would advise listening for the Supreme Voice, thus silencing the lesser ones. Thus Eli told the boy Samuel, that when he heard the Voice he should say, "Speak; for thy servant heareth." Addressing the attention to the one Voice silences the many and brings order out of confusion.

Soul development often begins with this experience, and the doubts and fears of the untrained or childish mind are an impediment to the Lord's work. When we *know* that there is one Supreme Mind always present, which may be called upon and consciously reached by the most humble man in the universe, we have the key to the kingdom of God within.

The obedience characteristic of the little child is a necessary factor in dealing with spiritual things, because the mind must be open and receptive, in order to hear the "still, small voice" of the Spirit. Fearlessness and candor are also necessary. When we have a revelation we should not be afraid to speak it forth, although it rebukes the errors of respected institutions. Eli had grown lax in his office and had to be reached through the more alert mind of the youthful Samuel.

Cultivate the thought of youthfulness. Lay hold of the Absolute Perfection, and the Lord God Almighty will speak to you in the Inner Life.

DEFINITIONS OF TERMS USED

Thought-stuff—The omnipresent elemental Substance, which, combined with ideas, produces thought forms that eventually becomes manifest as flesh.

Soul-words—Words, or formulated thoughts which have become a part of one's consciousness; they lie back of some phase of the manifest self.

Supreme Voice—The voice of the Spirit of Truth within each man.

Voices within—The activity of subconscious ideas, accumulated during the long round of experience of the soul.

Soul—The underlying idea, back of any expression. In man, the many accumulated ideas back of his present expression. In its original and true sense, the soul of man is the expressed idea of man in Divine Mind.

Soul development—The development or correction of all present ideas underlying one's manifestation, and the training of them to conform to the Divine Idea of man.

QUESTIONS

1. How are thoughts stored up in consciousness?
2. What is memory?
3. What are the many "voices" often heard by man? How should they be dealt with?
4. What is the Supreme Voice?
5. What is the "key to the kingdom of God within"?
6. How is one enabled to hear the "still, small voice"?

LOVE, AS GOD LOVES

But I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. For if ye love them that love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the Gentiles the same? Ye therefore shall be perfect, as your heavenly Father is perfect.—*Matthew 5:44-48.*

But above all things, my brethren, swear not, neither by the heaven, nor by the earth, nor by any other oath: but let your yea be yea, and your nay, nay; that ye fall not under judgment.—*James 5:12.*

EDUCATION IN THE HOME

MARY S. FLINT

To the mother, quite as much as to the teacher, belongs the task of educating the child mind. She is with her child more than anyone else, and knows its various traits of character.

It is, then, her privilege to strengthen and build up that little life in righteousness and true holiness.

"As the twig is bent the tree is inclined," is an old saying but very true.

The child must be early taught to love God and the things of his kingdom. There is no better book than the Bible with which to begin this training. Various writers have simplified the Bible stories, and made them attractive, even for little children. In many Sunday Schools, pictures are used to illustrate the attractive lessons; thus the child, in the primary grades, becomes familiar with the finest works of art. The mother can procure these Bible pictures for the home, and can show the child how to color them with crayons.

What more beautiful picture can be used than the "Hoffman Boy Christ," to illustrate the story of "Christ in the Temple, Talking with the Doctors of the Law"?

"The Holy Family," by Murillo, is also a good illustration of the "History of the Nativity," and "The Flight into Egypt," by the same artist, will carry the story of Christ's early life still further.

Twenty or more years ago, Dr. Henry Van Dyke wrote a book entitled "The Christ Child in Art," which can be used today by the mother in telling the little ones of the Infant Savior.

A fine set of books for children to own, is "The Children's Hour," selected and arranged by Eva March Tappan. These books have "Poems and Rhymes" the children should become familiar with; also "Myths and Legends," "Stories of Adventure," and "Modern Stories." There are ten books in all, and they form the beginning of a good library for the growing child.

The "Draper Self Culture Series," which was published in New York, St. Louis, and Chicago, can still be used by the mother. It contains articles by some of the best educators in the country, and with it were issued monthly small books containing questions which one may use in making a complete study of the series. In the first volume are kindergarten songs for the little ones, and a later volume contains stories of animal life for boys.

As the children get into the teen age, an entirely different type of story must be selected by the mother.

The boys will enjoy tales of adventure and girls will pore over romances. Here the mother must be wise in guiding the young people. Such books as "Pollyanna," by Eleanor Porter; "Rebecca of Sunnybrook Farm," "Ann of Green Gables," and those never worn out treasures, "The Wide, Wide World" and "Little Women," will help form the girl's character, while books like Margaret Slattery's "Over The Hill," will reveal to her what life really means.

The Rover Books, for boys, and some of the Boy Scout Series, may be a trifle overdrawn, but they are good, clean stories for a boy, until he is old enough to enjoy some of the classics.

For the tiny child, the writer has never read anything more inspiring than "Our Magic Pillows," on the cover of Wee Wisdom, and even grown up people may wisely take such pillow verses as these for their mottoes each day:

"A sunny smile, a happy heart
Make gloom and sadness soon depart.

"In kindly act and loving deed,
For happiness I've sown the seed."

As one has said, "The building of character is the end of all education, and parents should remember that in starting to build their children's characters aright, they are in the very necessity of things strengthening and building their own."

PEACE IN THE HOME

"Peace be to this house."

This is the salutation that Jesus told the seventy to give to every house into which they should enter. If there was any one in the home who could receive the salutation, peace remained in that household; if there was none to receive, the blessing returned to the disciple.

Peace is received by the heart of the individual; from this it spreads throughout the household, and from the household it reaches the nation, and from the nation, the world. There will be no more war when peace has been established in the homes of mankind.

It may seem a large undertaking for one person to try to bring peace in a home. But it must be remembered that peace is already there, and the work of the awakened mind is only to recognize this. Recognition will set into responsiveness the spirit of peace that rests in the heart of every one; it will write "Peace" upon the walls and breathe it in the rooms; it will make every article of furniture add peace to the general atmosphere, and it will harmonize the food, so that the family shall feed their bodies upon the idea of peace.

The peace treatment that Jesus Christ gave should be taken up by every one who finds a work to do along this line: "Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you." The peace of the world does not abide; it is an unrest in a

seeking that is not satisfied short of the peace that inheres in Jesus Christ. The world's peace is compromise; its basis shifts with the shifting events of time. The peace of Jesus Christ never departs, and it is never disturbed by matters outside itself; for nothing outside itself is permitted to enter it.

God is peace, omnipresent peace. Continual recognition of this keeps peace in continual manifestation.

The center of peace held in a household will bring every member of the family to the manifestation of order, harmony, and that frictionless relation that characterizes the perfect life. The power of the peace word controls the winds and the waves in the physical realm; but the tides and courses of the mind must first be brought under its quieting influence. What is in the heart proceeds forth into the life. The Prince of Peace brings peace, and he exercises peace throughout his world.

The center of the home is the mother. The necessary part is that the mother have peace established in her mind. The mother's life, her thoughts, and her aspirations, are embodied to great degree in the children. So the peace of the mother manifests in the child. It goes forth into the world through the child. It enters the schoolroom. It plays with the small associates of the child. It goes through the college years. Its influence touches the companions of the youth. It makes its way into the business world, and everywhere it is prince and king over the unrest that the world gives.

The mother is the inspiring principle of peace, and the father is the executive force. When these two are united in the purposes of peace, a steady radiation goes out from the home, reaching homes and conditions everywhere. The business world that the father contacts takes on a more stable code of laws. The civic empire feels the equilibrium of the spiritual law, and responds in a greater degree of composure. "The work of righteousness shall be peace."

To the mother who sees her home in confusion we

would appeal: Oh, mother! can you not see that since the coming of universal peace depends upon your receptivity to the message, "Peace be to this house," you are to throw open wide your doors to this heavenly messenger? "But how am I to do this?" inquires the tired wife and mother, who is beset with the duties and cares that seem to demand all the time and energy one homekeeper has to give. How? Why, just thrust aside for one little moment the pressure of the outside things, and say to yourself, Peace, peace, peace! Repeat this until the strain is slackened and you are able to hear the sweet inner voice saying, "My peace I give unto you. . . . Let not your heart be troubled."

This self-treatment will clear the mind of confusion, and you will begin to see that the disorder is in the mind rather than in the situation. Perceiving this, you will know that you must keep your mind in a state of peace and order, as a necessary condition to peace and order in the household. If you want to make your home a radiating center of peace, you must go about it in a faithful, intelligent way.

One mother demonstrated this by establishing in her home what she called a "Chamber of Peace." She selected a room to which she retired every day at a given time. It was understood by the family that she was not to be disturbed in this retreat, and they arranged their demands accordingly. This was "mother's time," and it came to be looked upon as an almost sacred season. It was an orderly discipline for the whole household. The children, unconsciously becoming a part of this poise and peace, lowered their voices and modified their games. If perchance one raised the voice or created disturbance, the others would remind, in some gentle way, that it was mother's peace hour. That was enough; calm would follow.

It may take a little time to work out the peace idea; but any mother who takes it up and follows it faithfully every day will find a change coming to her household.

A responsive orderliness will appear in her family and affairs. It is the home that must eventually usher in the millennium of peace. May every home-keeper hereafter realize that the scepter of peace is in her hand!

"The peace of God that passeth all understanding, shall keep your hearts and minds through Christ Jesus."

UNFAILING LOVE

Lord, give the mothers of the world
More love to do their part;
That love which reaches not alone
The children made by birth their own,
But every childish heart.
Wake in their souls true motherhood,
Which aims at universal good.

Lord, give the teachers of the world
More love, and let them see
How baser metals in their store
May be transformed to precious ore,
By love's strange alchemy,
And let them daily seek to find
The childish heart beneath the mind.

—*Ella Wheeler Wilcox.*

THE HOME COUNSEL

It has been requested that one of our periodicals open a department in which questions of general home-keeping interest may be considered. We feel that such matters properly belong to The Home pages of Unity, and if you have perplexities on which you would like our suggestions, send them to The Home Counsel, Unity. They will be treated by a practical metaphysician who is also a practical home maker.

Thou givest unto them, they gather;
Thou openest thy hand, they are satisfied with good.

—*Psalmist.*

OUR PAGE OF BLESSINGS

"Before thou eatest, pause and raise
Thy thought to heaven in grateful praise."

THE BREAD AND WINE OF LIFE

. . . The Lord Jesus in the night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, This is my body, which is for you: this do in remembrance of me. In like manner also the cup, after supper, saying, This cup is the new covenant in my blood: this do, as often as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come. —*Paul to the Corinthians.*

The riches of the Lord Christ are now poured out upon me and I am supplied with every good thing. Praise be to God.

May this repast be a testimony unto Jesus Christ; may all the life and all the substance in this food be transmuted into Divine Life and Divine Substance, through Thy living Word now active in each of us. —*S. T. S.*

Dear Father, we thank thee for this food. Bless us that we may partake in joy and contentment, and see in it the pure substance of Spirit. Help us to eat and drink to thy glory. Feed us truly on the living Bread (words of Truth), that we may eat thereof and live in our bodies—the house of the Lord—forever.

FOR CHILDREN

"Here, a little child, I stand,
Heaving up my either hand;
Cold as paddocks, though they be,
Here I lift them up to Thee.
For a benison to fall
On our food, and on us all. Amen."

SOCIETY OF SILENT UNITY

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

The Society of Silent Unity is the Absent Healing Department of the Unity work.

It has members everywhere, and helps them in every need of life.

You can become a member of this Society and receive its help if you have faith in the power of God.

We will instruct you how to pray to the Father in secret, and the Father who sees in secret will reward you openly.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over." All letters are confidential.

UNITY SCHOOL OF CHRISTIANITY,
SILENT UNITY DEPARTMENT
Tenth and Tracy Avenue, Kansas City, Mo.

CLASS THOUGHT

April 20 to May 20, 1920
Held daily at 9 p. m.

Thy light shall break forth as the morning, and thy healing shall spring forth speedily.

PROSPERITY THOUGHT

April 20 to May 20, 1920
Held daily at 12 m.

Ask whatsoever ye will in my name, and it shall be done unto you.

CLASS AND PROSPERITY THOUGHTS

Thy light shall break forth as the morning, and thy healing shall spring forth speedily. Night is a period of repose. In it, we receive through the superconscious connections, those reinforcements which augment the health which we have developed up to this time. Repose is not indifference. It is a condition of receptivity, in which we absorb the Supreme Good. In it, we do not labor to achieve; we let the health which we have sought, seek us and possess us. The silent processes accomplish what cannot be gained through the arguments of mind or by the object lessons of other person's experiences. Then, when we have been charged with the high potency of God's health, a renewal thrills the mind and body, which is as the effulgence of a morning sun. Healing in outward aspects occurs in such rapid development as to have the effect of an instantaneous manifestation.

Ask whatsoever ye will in my name, and it shall be done unto you. To ask is to create a mental receptacle into which Divine Love pours the thing asked for. The mind is sometimes so filled with useless things that it has difficulty in making a receptacle for valuable things. This condition is corrected by denial. After denial of material conditions, we can proceed to create the receptacle of the better gift, and into this container Infinite Supply will pour a full measure of its good. To be prospered by the righteous prosperity, we must ask in the name of Jesus Christ. That name is the password into God's treasury. The name cannot be used falsely, to ask for selfish motives. Selfishness thickens the mental speech, and the password cannot be spoken clearly enough to admit the seeker. To know Jesus Christ as the dispenser of love and tenderness and compassion, is to know him truly. True knowledge makes us able to speak his name truly; then, whatever we ask in his name, is done unto us.

DREAMS AND THEIR INTERPRETATIONS

I would like for you to interpret a dream that came to me a few nights ago. I dreamed I was in the upstairs hall of my home, with a peddler who had dress goods to sell. I was looking through his goods, intending to buy, and I called to my sister who was down in the kitchen, to come and help me choose. She answered rather snappishly that she was busy, and would be up after a while. That made me cross, and I told her that he could not stay all day; I chose a piece of his dress goods, myself, a very beautiful red. The man began draping it around me, and when my sister came up, I had it on; it was a dress then, no longer in the piece. The waist was all of the red goods, but the skirt had three black-and-white frills, each about three inches wide, around the bottom. I thought it looked odd; my sister made a very sarcastic face at it, but the man said it was the latest fashion. I took the dress, and the peddler left. No mention was made of pay or money, that I can remember. After he had gone, I meant to wear the dress up town; my sister started scolding me, saying it was only half made and would go to pieces on the way; but I was going, anyway. Then I awoke.

I am a student of Unity, and have asked your help for freedom from constipation and headache, but have not been able, so far, to make the demonstration. I try to love everybody, but it is rather a large undertaking. I don't hate any one, but I feel indifferent about a lot of people. How do you overcome that? What does my sister stand for in my dreams? I usually dream of quarreling with her.

Dreams are the out-picturing of what is taking place within the soul, and are sent as guides to aid us in our spiritual unfoldment.

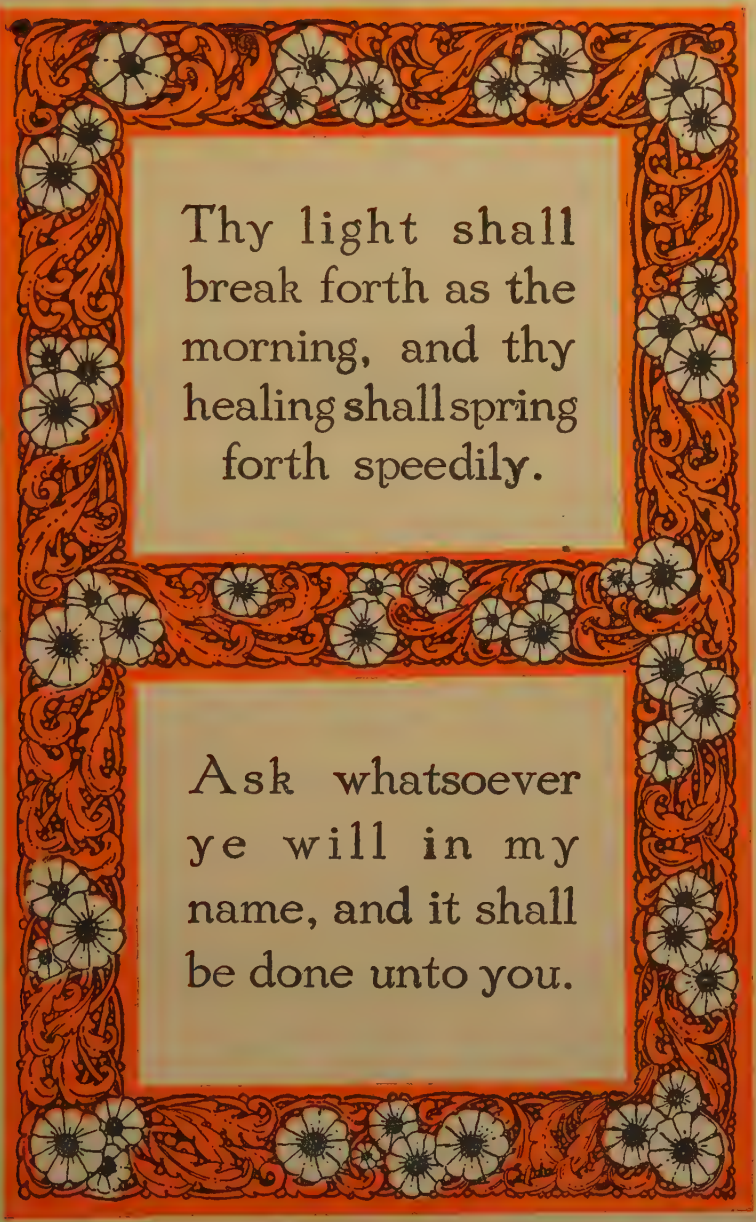
In your dream, the place where you were, indicated your body temple. The peddler typifies an outer thought of wisdom, which opens the way for you to clothe yourself in a larger life idea. You are the directive *I Am*, or the inner, and your sister typifies the outer, or the physical; also, she represents harmony and practicality, with which, up to this time, you have not been able to make proper connections. Your real need is to go within and to realize what a great and glorious

thing life is. You need to feel after God, and to know that he is constantly pouring his vitalizing energy out within your soul, and that, as you appropriate it, assimilate it, every part of your being,—your spirit, your soul, your physical body,—responds, and works to bring forth one harmonious whole. In other words, know that you are unified with Christ. Love more. Feel more. Live more, and you will greatly increase your value to the whole human family. You will find out that just to the extent your soul truly lives and expresses, your body, like a dutiful child, will respond.

I dreamed I was wandering around among some shrubbery, in a pond of muddy water. I was looking for some one to tell me how to get out. I met several poorly dressed men, but they could not help me, for they were as deep in the mud as I was. As I wandered on, I came to very deep water, and was about to plunge into it. I looked up, and saw near me a beautiful young woman, dressed in a pure, snow-white, loose, flowing gown; she was mounted upon a white horse. She said to me: "I will tell you how to get out. Go to the church around the corner, and they will tell you how to get out of all your difficulties."

I awakened and lay quietly for a few minutes, asking Divine Wisdom to reveal the interpretation. I arose from my bed, dressed, and went into my library, and with closed eyes I asked the Father to make clear the vision. I prayed faithfully for a few minutes, then felt impelled to pick up a Unity Magazine, February, 1919, and opened to the first page. Imagine my gratitude and joy when I read the title, "Obedience to the Vision," by Charles Fillmore. As I read, my vision became clearer and clearer, and I understood it to be a message from God, the messenger being an angel of light.

Your interpretation is good. The muddy pond and the deep water symbolize mortal consciousness. The poorly-dressed men represent positive forces on this plane. The beautifully-dressed woman, mounted on the horse, typifies your real self, with Divine Power (the white horse) under complete control. Follow your spiritual leadings, and you will find the path into the kingdom.


Thy light shall break forth as the morning, and thy healing shall spring forth speedily.
Ask whatsoever ye will in my name, and it shall be done unto you.

SILENT UNITY HEALING

HEALTH

Fort Worth, Texas—I thank you for your prayers in behalf of my little girl, who had a claim of measles. The result was marvelous. When I sent the letter, she was covered with a red rash. The morning following my communication to you, the rash began to disappear; recovery was rapid, showing that a potent agency was at work in her behalf.—*R. R.*

Ponca City, Okla.—I am thankful to say that I have not suffered once with asthma, since asking your prayers two months ago. I thank God for his wonderful healing power. I am sending a love offering. May God bless and help you in the good work.—*Mrs. E. B. A.*

Tulsa, Okla.—I wrote you for prayers for my son, J. W., and I am glad to say that he has entirely recovered from the severe cold and cough. I am very grateful, and am giving thanks every day.—*Mrs. L. W.*

Akron, Ohio—A week ago I wrote you for prayers. I was sent home from my place of employment with all symptoms of pneumonia. They wanted me to get a physician and take medicine; but I requested that I be allowed to let nature take its course in this case. I wrote you for prayers. I then retired, holding the thought, "The life, the wisdom, the power, which is God, is now flowing through my entire being, and out into the external; so this appearance of weakness is false." The following morning I was much relieved, and the first of the week I was able to resume work. I praise God through Jesus Christ, for this wonderful healing demonstration. I wish to add that I am completely cured of cigarette and cigar habit; I had been an addict for twelve years. The desire that I thought I had for these things has ceased. Your literature has changed my entire life from lower to higher. I inclose love offering.—*R. M. A.*

Beatrice, Neb.—I thank you for your prayers for my husband. The cold left him in a few days after writing, and he is now able to resume work.—*Mrs. O. K.*

Chico, Cal.—I am now strong and well in every part. I have received great good from your treatments, and from reading "Christian Healing" and "Lessons in Truth." Lumbago, piles, muscular rheumatism, and bladder trouble, have all faded into nothingness. I praise God for the help of your prayers.—*J. W. N.*

Deer Creek, Ind.—I am delighted to tell you that my son's jaw is now entirely well. Please accept our heartfelt gratitude for your ministry.—*N. R. S.*

Long Beach, Cal.—In December my daughter telegraphed you to treat me. I was suffering from an ulcerated tooth. I had demonstrated over this appearance before, but this time it seemed so much worse that I was unable to realize peace. Your help came speedily; the message was sent about three in the afternoon, and at five o'clock I felt as though I had never had a pain. I am truly thankful. Please accept this love offering. I am not trying to pay you; that I could never do.—*Mrs. A. S.*

New Orleans, La.—I lost my voice for three weeks. This morning I read the prayer you sent me, "I will heal thee. I will restore thy health unto thee." Immediately my voice was restored. I thank God for this, and for all his blessings.—*Mrs. J. S. B.*

Scranton, Iowa—You may discontinue prayers for my little grandchild, as she is now well. Her lungs are clear. Praise God for his blessings!—*Mrs. O. D.*

New York, N. Y.—Words cannot express my gratitude and heartfelt thanks to Silent Unity for their prayers in my behalf. I suffered from a nervous breakdown, which developed into indigestion and caused my eyes to be affected to a great extent. I thank God that I am now healed through the prayers of Silent Unity. Inclosed find love offering.—*E. P.*

Florence, Arizona—In October I was suffering from neuritis. The pain was intense. I received no relief, even through opiates. Mrs. T. wired you to treat me. I had been in bed three weeks. In four days I was able to sit up, and in a week I was out of bed. From that time I have improved rapidly. I thank God for my recovery, and for your kind and loving assistance.—*Mrs. E. G. P.*

Glen Ridge, N. J.—Mrs. B. has written to you a number of times, and we have been wonderfully helped spiritually by your ministry. We are especially grateful for the entire recovery of our ten-months-old boy, who had three abscesses on his neck. He is now stronger and fatter than he ever was before.—*A. B.*

Oklahoma City, Okla.—This is to thank you for your prompt work in saving my husband's life. I wired you last Wednesday morning that T. L. M. was poisoned. After I sent the message the assurance stole over me that my husband would live, even though everyone thought he would pass over any minute. He had swallowed one-half ounce

of chloroform and iodine mixed, and thirteen one-sixtieths grain strychnine tablets, and it was two and one-half hours before he told it. He was in Unity's care, or he would have died immediately. He is now perfectly himself and has urged me to write and thank you. As for myself, words are inadequate to the expression of my gratitude to you.—*Mrs. T. L. M.*

Brooklyn, N. Y.—Since writing you to treat my son for healing of liver trouble, he has entirely recovered; please accept my thanks. I am indeed truly grateful for your prayers, and may God's richest blessings be yours.—*Mrs. C. S. T.*

Safford, Ariz.—J., for whom I asked your prayers in case of whooping cough, is well, and has been well all the time. Every one thought it wonderful how easily she got along, how well she looked, and how well she was. We have had many reasons for praising God and Unity for blessings in our home, physically, mentally and financially. —*Mrs. J. H. D.*

New York, N. Y.—The latter part of December I wrote you that I was afflicted with catarrh of stomach and bowels; also with heart trouble, constipation and mental depression. A few days after sending you the letter, when sitting in the silence, a sudden feeling of great happiness filled me, and the old feeling of depression left. It has not returned. For the first time in six years I am free in this respect. Before writing you, my digestion was very poor. I could eat only the lightest diet. Now I can take almost anything I like, and my digestion is perfect. My bowels are acting regularly, and my heart gives me no trouble. I feel like a new person, and have taken a new lease on life. A year ago my family did not expect me to live more than a few months. I shall always think of Silent Unity with profound gratitude. I send a love offering.—*Mrs. R. J. W.*

San Francisco, Cal.—I am thankful that I am now free from rheumatism. Relief came soon after the telegram was sent you.—*Mrs. E. F. L.*

Holton, Kans.—I am writing to tell you that my throat is well. I am so thankful for your help.—*M. E. H.*

Laingsburg, Mich.—I must say a word concerning my relief from constipation. I asked your prayers three months ago, and since that time I have taken no medicine whatever, and I am cured entirely. Through faith in the healing power of the Spirit, I am wonderfully free from the old headaches. I shall never cease to be grateful to you for your help.—*Mrs. G. N. J.*

Oakland, Cal.—I requested prayers for my husband, who was suffering from asthma. He has completely recovered, and is in the best of health. I thank God!—*Mrs. L. A. G.*

Clinton, Mo.—I wrote you for prayers for my brother, who was ill with influenza. You may discontinue, for he is entirely well. The day I wrote you he was very ill, but all day I held the thought that he was in perfect health, and before night the fever and headache were gone. The day after I received your letter, he was entirely healed. Everyone thought it almost miraculous that he should regain his strength so quickly. Praise God!—*R. C. S.*

Janesville, Wis.—You may remember that you saved my life early in the winter, when I was sick with influenza and pneumonia. My heart goes out to you in grateful acknowledgment for your kindness, and I am proud and happy to be a member of your Society.—*E. P. S.*

Silver City, N. Mexico—Saturday night I wired you to treat for healing of hemorrhage; I am glad to let you know that I am well, and able to go back to work.—*W. G.*

Verona, Ky.—I wrote you several days ago, requesting your prayers for my brother, who was suffering from bronchitis. With a feeling of sincere gratefulness, I wish to report his recovery.—*H. S. H.*

Millstone, Md.—Your prayers for me have been answered. I have received God's blessing, and am now well and happy. Before mother wrote you (about five months ago), I suffered intensely. I had been subject to female trouble for over a year; but through your prayers and teachings I have been healed.—*E. E. P.*

Chicago, Ill.—Over a year ago I wrote you from Oakland, California, where I was in search of health. It was a case of stomach trouble, said to be incurable. A lady friend handed me a Unity. At first I was so sick and discouraged I could not grasp the message. Fear had weakened me so much that I could hardly walk. After reading Unity, I wrote you for prayers, and began to improve, growing stronger each day. Now I am a new creature in the Christ Love. I am able to see as I never did before; I have love in my heart for all mankind. Thank God! Through your prayers I have health, peace of mind, and prosperity. —*Mrs. B. W.*

San Diego, Cal.—My little daughter wrote you several months ago for prayers for me, as I seemed to be suffering with an acute pain in back and shoulder. I am writing to thank you, and to say I am now well. So much good has

come to me that I want you to know that I feel grateful to you, and that I praise God for the Truth which has made me free. Your literature has done much for me and mine. —*Mrs. N. W. S.*

Seattle, Wash.—Inclosed find love offering for treatment, in answer to telegram sent you for prayers for me while I was so ill from influenza. I am very grateful, and feel quite well again.—*Mrs. V. R.*

Mitchell, S. Dak.—My arm, which I wrote you about some time ago, has not bothered me since. I thank you with all my heart.—*Mrs. W. C. H.*

Glendale, Cal.—I wrote you to treat against toothache; two days later, I wired for help in demonstrating over a severe cold. In each instance, I received immediate relief. I thank God for blessings received through you.—*Mr. C. W. G.*

Santa Ana, Cal.—I wrote you, asking your help in curing a bruised hip. I am happy to say that I am now well. I praise my Father and you for all my blessings. —*Mrs. A. C. C.*

Pittsburgh, Pa.—M. was instantly healed of cough and cold, and is gaining in weight. She has wonderful faith in Unity teachings.—*C. M.*

Detroit, Mich.—I thank you for your good work in response to my telegram, asking treatment for cold. I got relief quickly. In three days I was able to return to work.— *Mr. G. E.*

Jackson, Mich.—God has wonderfully blest me by restoring my eyesight; the healing was done through the Truth in Unity and by the help of a Unity student. I am sending this love offering to help promote the good work.—*I. C.*

Seattle, Wash.—A few weeks ago I wrote you for prayers for my two children, who had whooping cough. From that time they began to improve rapidly, and are entirely well now. Thank you.—*Mrs. H. C. P.*

PROSPERITY

San Antonio, Texas—I asked your prayers for my daughter, who was contemplating a change in work. She made the change, and secured a position the second day after her arrival here. Praise God and Unity.—*Mrs. E. B. B.*

Hugo, Okla.—I was out of something to do, and I wrote Unity for help. In three days I secured a good position, for which I am very thankful.—*J. E. F.*

New Orleans, La.—I write to tell you that I have always

wanted a new piano or one with a nice tone. My old one sounded like a tin pan—so much so that L. D., the one who takes piano lessons, would be discouraged at times, because he could get no satisfactory work out of it. I was listening to L. D. playing a new, beautiful piece one evening and I said, "L. D., join me in a prayer that we will get a piano." I thanked God right there that I knew he heard me. I thought no more about it. Saturday, when I took my eldest boy's lunch to where he worked, his boss said, "Mrs. R., we bought an innerplayer and you may have our old piano." It is a Kimball, and it has a rich, beautiful tone. I was so happy I could hardly thank him; he is going to have his men with a wagon move it from his house to mine, absolutely free of charge.—*Mrs. K. L. R.*

Columbia, Tenn.—I must tell you about my house. I wrote you in the summer that the house we lived in was about to be sold, and that I did not know where we would go, for at that time there was not one available residence building in sight. Only six days before we were to give up the place, we secured a house that is much more convenient, easier for me to keep, and more easily heated; I really think the change is entirely for the best.—*Mrs. L. S. D.*

Brooklyn, N. Y.—My house is sold. Love and Truth cleared away all doubts concerning the title, and the new owner will take possession very soon. I am rejoicing, and praising God every minute, and I thank you very, very much.—*L. G.*

Los Angeles, Cal.—I wrote you to pray that prosperity might manifest in me. I also asked for a Prosperity Bank. I was called for work within three days after I had sent the letter, and I have had steady employment since.—*Mrs. J. S.*

Port Norfolk, Va.—A week ago I wrote you, asking your prayers in behalf of a very dear friend, who was very much discouraged over his business affairs. Within four days after I had mailed the letter, he received his promotion and a very substantial increase in salary. I am very grateful to you for your prayers.—*Miss L. E. P.*

White Plains, Ga.—You may discontinue prayers for help regarding tenants to work my place. Your prayers have been answered.—*Mrs. W. P. J.*

Orosi, Cal.—When I wrote for the Prosperity Bank I asked for special prayers for the cancellation of debt. We are very grateful for the results. My husband has been obliged to turn work away, and he has never had such good

wages. I am learning to trust God in everything. Just now I am thanking Him for a good rain which we very much needed; I feel that it came in direct answer to prayer. —*Mrs. M. B. W.*

Brooklyn, N. Y.—I must thank you for your help and guidance during my studies. I have not only been graduated, but I received high marks in my tests. The term of my study work was short, and I have been complimented for this good work. I know that if I had not asked your help these results would never have been. Kindly accept this thank offering.—*E. M. DeV.*

San Francisco, Cal.—I asked prayers to bring about the sale of my brother's small mountain ranch. The place is sold, and I thank you for your help. Please accept this love offering.—*Miss A. S.*

San Francisco, Cal.—I thank you for your help. I have sold the store.—*Mrs. M. L.*

Allston, Mass.—I am writing to tell you that we installed electric lights in our house about two weeks ago. At the time I wrote you, it seemed almost impossible that we should ever have them, but thanks to your kind help in the matter, we made the demonstration.—*Mrs. R. M. McM.*

Haverhill, Mass.—"Wonders never cease." I've just found the stone, which was gone from my ring for two or three months. I feel that I must write you at once. I know that God is doing all things for us, and that everything is possible. Your prayers are wonderful.—*Mrs. A. J. W.*

Los Angeles, Cal.—After writing you, and leaving matters to you and the Spirit, a very fine position was offered to me. It is unusual for an opening to come in my line of work, at this time of the year. I have had two other positions offered to me, both carrying splendid salaries.—*Mrs. J. E. B.*

Buffalo, N. Y.—I wrote you requesting your prayers to help me find a congenial home. I wish to say that I am very pleasantly located. I am inclosing an offering.—*Miss H. L. T.*

BE YE TRANSFORMED

Chicago, Ill.—I can take space to relate only a few of the blessings of God. I sent for the Prosperity Bank; my husband's salary was nearly doubled within two days after its arrival. I know this is the result of faith in God's endless supply for us. I realize that we are rich in all the good that the Father has for us. All have been in perfect

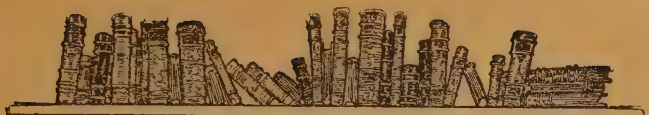
health, including Mr. S., who, all the winter, has been without ailments. This is a change from the old order of things. He is being transformed—born again. I cannot thank you in words for all the good that has come to us through your kind coöperation. My earnest prayer is for the success and continuous growth of Unity School of Christianity. The tide of our affairs has been changed since sending for the Bank, and it is surely a demonstration of God's Love and Truth.—*Mrs. R. H. S.*

San Francisco, Cal.—I wish to publicly render thanks unto the Lord for his many blessings. During the strike, in which we were concerned, when thousands of men could not find employment, my husband and I secured good positions, and paid all our bills. Never for an instant did we worry or lose courage. Since Unity teachings have come to my knowledge, my life has changed. My love and faith in God are boundless.—*Mrs. H. T.*

Billings, Mont.—I wrote you six weeks ago, asking you to help me to an understanding of Christ. Since receiving your literature and studying the book, "Lessons in Truth," by H. Emilie Cady, I have been helped a great deal. First, I asked for an understanding that would make clear the best work for me to do. I decided to take a stenographic course, and I am getting along just fine. I have been helped in many ways, little ways to be sure, but they are demonstrations, nevertheless. I have a tooth that had been abscessing once a year. It was starting in for the third time, one night last week. I made my Unity affirmations through the night, and up until about two o'clock the next day, when I suddenly discovered that the swelling and pain had both left me; they have not returned. I say that was truly wonderful, because only one who has suffered with such a tooth can know what it is.—*Mrs. A. H.*

MISCELLANEOUS

Nashua, N. Y.—A friend of ours gave me some old Unity magazines, in return for a favor. While I never cared much for that kind of reading, I became interested, and found explanations and interpretations of the Bible which I had never before heard, nor seen in print; I applied some of your teachings to myself. I had been a hard smoker for about thirty years, and all efforts to rid myself of the habit were in vain; after I began to read Unity, I quit; and, with the help of Unity, have no trouble staying quit.—*F. H. R.*



PUBLISHERS' DEPARTMENT

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SUBSCRIPTIONS PAYABLE IN ADVANCE

TO UNITY SUBSCRIBERS

Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of Unity Magazine was received.

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription.

A mark around this notice shows that your subscription expires this month. Promptness in renewing will be gladly appreciated.

For the convenience of our subscribers, we should suggest that when the blue mark or pink wrapper is noticed you tear off that part of the wrapper upon which your name and address appear, inclose it with check or money order and mail it to us. We will understand that it is your renewal.

THE TWELVE DISCIPLES REPRESENT TWELVE POWERS

It was announced in *Unity*, over a quarter of a century ago, that Jesus represented in his life and teaching the type-man passing from the natural to the divine state of being, and that the calling of his twelve disciples symbolized the first call into activity of the twelve latent faculties in every man.

During all these years we have sought to show the inner or spiritual side of Jesus' life rather than the historical. To do this has required much pioneer work, for the reason that people, especially Christians, have not understood that regeneration is based on exact laws of an evolutionary character. Paul hints at this in I Cor. 15:46, "Howbeit that is not first which is spiritual, but that which is natural; then that which is spiritual."

There has been a widespread call among metaphysicians for a book giving in detail the steps man goes through in passing from the natural to the divine consciousness. The New Testament is such a book; every lesson and every event in the life of Jesus records some truth in the soul's unfoldment. But these Gospels were written for guidance of men in every age, consequently they had to be expressed in symbols of a universal character. The twelve disciples are the outer representatives of twelve fundamental powers in man. They carry out in their acts the power they represent, and we can easily locate them in Christian people with whom we come into daily contact. But these powers may all come to judgment in man, and we should understand them when they begin the redemption of the body.

To this end we have decided to devote a whole year of the Unity Magazine to the explanation of the spiritual meaning of the twelve disciples. Each number, beginning with January, 1920, will be given over to some one disciple. For instance, January was devoted to Faith, portrayed in Peter. The February number was a series of lessons in Strength, represented by

Andrew. The March issue is Wisdom and Judgment, of which James is the representative. The April number is devoted to Love, personified by John.

This study of the Great Twelve will continue throughout the year. All that has been discovered in this very interesting and most important field of human life will be set forth in the various articles in each number, and every student of Truth should read them.

UNITY SUMMER SCHOOL, JULY, 1920

Preparations are now under way for two weeks of intensive training at headquarters in July, exact dates to be announced later. Four classes will be conducted daily, also special lectures, silence periods and receptions for students. A faculty of eight experienced instructors will conduct courses of six classes each. The success of the Summer School in July, 1919, the Thanksgiving School in November, 1919, the Easter School in March, 1920, show that the Summer School this year will be the largest we have had. Students from all over the country will avail themselves of this opportunity to come to headquarters and take the training. The Easter School now in session (March) consists of the following courses:

Lessons in Truth.....W. K. Miller
Primary Correspondence Course.....Mary C. O'Neill
Bible Interpretation.....Jennie H. Croft
Practical Application of Truth.....W. I. Hoschouer
The Silence.....E. V. Ingraham
Healing Principles.....Ida M. Palmer
Spiritual Housekeeping.....Louise C. Newman
Basic Principles.....Charles Fillmore

Subjects for courses of the Summer School have not been definitely decided. As soon as positive information is available, we will publish full particulars of the courses to be given. We know that the Spirit will make plain and easy the way for those who wish to visit headquarters at this time and take advantage of this opportunity.

PUBLISHERS' NOTES

Henry Drummond says that Paul's 13th chapter of I Corinthians is the greatest love-poem ever written. In his book based upon this chapter, "Love: The Supreme Gift," Professor Drummond analyzes love and portrays its various activities. We quote as follows:

"THE SPECTRUM OF LOVE. 'Love is a compound thing,' Paul tells us. It is like light. As you have seen a man of science take a beam of light and pass it through a crystal prism, as you have seen it come out on the other side of the prism broken up into its component colors—red and blue and yellow and orange, and all the colors of the rainbow—so Paul passes this thing, Love, through the magnificent prism of his inspired intellect, and it comes out on the other side broken up into its elements. And in these few words we have what one might call the Spectrum of Love, the analysis of Love. Will you observe what its elements are? Will you notice that they have common names; that they are virtues which we hear about every day; that they are things that can be practiced by every man in every place in life; and how by a multitude of small things and ordinary virtues, the supreme thing, the *summum bonum*, is made up? The Spectrum of Love has nine ingredients, viz:

"Patience—'Love suffereth long.' Kindness—'and is kind.' Generosity—'Love envieth not.' Humility—'Love vaunteth not itself, is not puffed up.' Courtesy—'Doth not behave itself unseemly.' Unselfishness—'Seeketh not her own.' Good Temper—'Is not easily provoked.' Guilelessness—'Thinketh no evil.' Sincerity—'Rejoiceth not in iniquity, but rejoiceth in the truth.'"

Professor Drummond in his address upon this chapter to Mr. Moody's students, gathered at Northfield, Mass., said: "How many of you will join me in reading this chapter once a week for the next three months? A man did that once and it changed his whole life. Will you do it? *Will you?*"

For description and price of "Love: The Supreme Gift," see page 394 of this magazine.

"On any given day," said William James, "there are energies slumbering in us which the incitements of that day do not call forth. Compared with what we ought to be, we are only half awake." The May number of Unity Magazine will have as its main theme, "Imagination." Bartholomew is the disciple controlling the imaginative faculty in the grand man of the universe. Between the eyes is the physical center of expression.

A systematic study of Unity this year, will teach you to quicken each of the twelve ganglionic centers, or brains, thus making yourself a dynamo of faith, strength, love, power, etc., through a more intensive use of the twelve faculties. Since even the physical scientists are telling us

that we are not living up to our possibilities—that dormant powers are lying fallow for want of recognition and cultivation, it is for us, who have a knowledge of the inner powers of man, to get right to work at once. What's more worth while than tilling one's own field?

We print expressions of the following character, not boastfully, but to encourage; for what has been done by one may be accomplished by another. "Of course you have the privilege of knowing Emilie Cady. Well, will somebody please tell her that her writings have shown me the way in a marvelous manner? I was groping around when I came across her book, 'Lessons in Truth,' on a book counter. I bought it, and it literally opened a door to me. I have all of Miss Cady's writings, and I hope that she is sending out something more, that I may get further help on the road. Her essay, 'Trusting and Resting,' brought miracles to pass in my life. I have put that booklet into the hands of many a searching soul. Tell her—for she will be glad—and ask her to hold me in her mind for more understanding and light." Thus writes one of the patrons of our literature.

A happy and prospered Bank user writes: "The prosperity that has come to us since I first began saving in the Prosperity Bank, has certainly been marvelous; but my happiness has been increased tenfold since receiving letters from those to whom I sent subscriptions for Weekly Unity. One friend writes that she does not know how to thank me for all the joy and peace of mind which she gets from her Weekly Unity. That to my mind is indeed well worth the endeavor, but it is only a small fraction in results, as compared to our own prosperity."

"I want to tell you that I think the recent numbers of Unity are something wonderful. You are reaching to great heights, and you make many mysteries clear. I cannot congratulate you enough on the many new and inspired writers you have gathered to you. Unity is certainly a beacon light in these dark days. I find in it consolation, wisdom, and cheer; and the articles grow as I read them over and over. You are all fulfilling your mission today and bringing the kingdom of heaven nearer to us." Words of an enthusiastic student.

From the lemon groves of California, we receive the following: "Your Weekly visits are prized above anything

that comes to me. If, as occasionally happens, it misses the day it generally arrives, I feel that a friend has failed me, but I always know that it will be here the next day. While watering my lemon trees I lie down on the warm ground, take the Weekly visitor from my pocket, and read. I could not be without it."

A humorous correspondent writes: "Upon opening my account book, lo, and behold! there reposed a dollar bill. It looked up at me with a mischievous smile and said, 'You had forgotten all about me, hadn't you? Now what are you going to do with me?' I replied, 'You little rascal, I shall punish you severely by sending you as a love offering to the Unity School of Christianity.' So he comes to you laughing gleefully, and leaving me ecstatically joyous."

From one who has been renewed by the renewing of the mind: "I can look back to the time, nearly five years ago, when I first came into touch with Unity literature, and I can realize a great change. The attitude which I take toward things in general is optimistic, and I feel as if I had entered into a larger and fuller life." A typical statement from one of the multitude who have found a new outlook on life by reading Unity literature.

"I am so grateful for 'Christian Healing.' It has done so much for me. I use the healing treatments every day, and could not be without this wonderful volume, which has given me a better understanding of the great law of the universe and my relation to it." An expression similar to hundreds found weekly in our correspondence.

If you are studying "Lessons in Truth"—and who is not?—you will find a list of questions on each chapter most suggestive of thought. You'll never miss the 35 cents which will bring you "Question Helps for Lessons in Truth."

A series of Indian stories is running in Wee Wisdom, drawn from sure-enough life among the Pueblos. And we know the man well who is writing them.

If the name of some member of your household is on our subscription list, please make all orders in that name. Write it just as we have it on our list.

Please bear in mind that Weekly Unity and Wee Wisdom are only $1.00 a year each, notwithstanding the increased cost of labor and materials.

IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your subscription to Unity Magazine please renew at once. When a yellow blank is found under this notice, it means that your subscription expires this month. If the blank is placed in this issue, your renewal should reach us before the first of May to avoid missing the next number. Use money order if possible, but bills or two-cent stamps may be sent at our risk.

TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not like to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written to us for lists. We cannot grant the privilege to everybody; it is given to only those who we have reason to believe are sincere seekers for Truth. Application in this department must be made by the one who wishes his name published.

Mrs. C. P. Bell, 408 Waverly Ave., Kansas City, Kansas.

Mrs. Emery Cortright, 110 Griffin St., Santa Fe, N. Mexico.

Mrs. Ella Johnson, 501 Third Street, Fulton, Ky.

Mary P. Hilfinger, 286 Indiana St., Newark, Ohio. Phone Auto-5474.

Mrs. A. C. Farthing, 1600 Clark Ave., Parsons, Kans.

Amelia Czerwinska, 17 Goodwin St., Paterson, N. J.

Miss Ella Thomas, 1007 County Ave., Texarkana, Ark.

Mrs. L. V. Wyatt, 532 W. Mistletoe Ave., San Antonio, Texas.

Mrs. Matthew Ottaway, R. R. 22, Westfield, N. Y.

Charles H. DuBois, 1011 Third St., San Rafael, Cal.

Mary A. Russell, Room 17, 10153 Jasper Ave., Edmonton, Alta., Canada.

Emma G. Hawkins, 1885 National Ave., San Diego, Cal.

THE SILENT SEVENTY

The Lord appointed seventy others.—Luke 10:1.

The Silent Seventy is the department of Unity work which distributes free literature. You who have been benefited by the study of Truth and who desire to help others to see the Light, are invited to join the Silent Seventy and take up this work. There are no membership dues; however, freewill offerings are welcome. Write the Secretary for Bulletin and further information. Each month we will publish testimonials from members; this month we give the following:

San Quentin, Cal.—The literature you send to this prison has helped so much that I would like to tell you how it is appreciated, not only by myself but by many others with whom I have talked. We are fortunate in having a man like Mr. Walters (a Silent Seventy member in San Quentin) take such an interest not only in giving us the papers you send, but in always being ready and willing to explain the things we do not understand of the great Truth you are sending us. The example he sets us of harmony in service is one many of us try to copy. So I thank you for the good your literature has done for me, as it has completely changed the course of my life, giving a larger conception of the possibilities which are open to every man, and giving the comfort of an assurance which otherwise would not have been known. I wish your school the rich success it deserves, and that reward which always comes to the righteous in well-doing. May the New Year be harmonious and prosperous to you, and the means supplied for you to be able to send out the truths you are teaching in ever-increasing measure. —*F. H.*, No. 32336.

Tua Marina, New Zealand—I shall be glad if you will double the quantity of literature you send me for distribution. Truly the Unity literature is food for the hungry and rest for the weary, a comfort to those who mourn, and a solace for every need. The Spirit of God speaks in every line written—the silent voice of Love through the medium of the pen. The number of subscriptions and donations you receive from New Zealand is but a small indication of the progress of Truth in this fair land. The present blossoms will bring forth fruit in due season.—*M. B.*, S-70 No. AL-17.

THE AMERICAN REVISED VERSION

Skeptics may laugh at Queen Victoria for telling the African chief that the Bible was the secret of her kingdom's greatness. We have but to look at the nations today that suppressed the Bible, and then at those that circulated the sacred book. The Bible does truly make history. It is then a book for individuals, for groups, for nations.

To be in line with progress, we must study the Bible. How important, though, to have the most authentic version.

Every Bible that is printed in any modern language is a translation from the original Greek and Hebrew, written on skins and papyrus. These have been lost for hundreds of years, but copies had been made of these writings, and it is from copies of these copies in Hebrew and Greek that we get our translation and revision of the English Bible today.

Of all the 4000 Scripture manuscripts extant, the three most accurate and authentic have only in recent years been available to scholars.

The American Standard Version of the Bible is a translation and revision made from these three manuscripts by Christian scholars, who gave thirty years service to this great work.

Unity School has, therefore, chosen this edition, because it brings the plain reader as well as the scholar into closer contact with the thought of the original writers than any other version in Christendom.

The American Standard version of the Teacher's edition of the Bible is printed in large, easy reading Bourgeois type, on imported Bible paper, with full references. Concise Bible Dictionary and Combined Concordance (or word finder) prepared especially for the American Version. Contains twelve colored maps and 25 outline maps through the text. Size 5¼ by 8 inches; weight 3 pounds 2 ounces.

Another attractive feature about this Bible is the binding. We are able to procure a limited number in that excellent keratol binding. Keratol is a beautiful and durable vegetable composition.

Unity School of Christianity will mail one of these Standard Revised Bibles to any address for $3.50.

UNITY PROSPERITY BANK

Does It Fulfill Its Promise?

Is the inquiry of a doubting Thomas.

People have for so long looked to outer ways of attaining success that some are at first inclined to question these inner methods of reaching prosperity.

And yet there is an intuitive recognition in the soul of each man that he is not like a rudderless ship, cast out upon life's sea to struggle with the wind and wave of fickle fortune.

There is that knocking at each one's breast which says: "You are not placed here, a helpless victim of circumstance. God has endowed you with the power to be somebody in his great scheme of creation."

Prosperity is your natural right. Then claim your own. From eternity to eternity, you, a child of God, have been richly provided for; yet if you are afraid to make your demand for what is lawfully yours, you are acting as foolishly as if you would leave a bank account untouched from year to year, and, in the meantime, go hungry.

The Unity Prosperity Bank Plan furnishes a lesson, by means of which people can give themselves a practical drill in demonstrating the truth of the principles of prosperity. Contained in the universal ether is the substance of all things.

The Bank users are given special prosperity prayers by the Society of Silent Unity. Rich and poor alike find the Plan effective. Those who already have an abundance learn to establish their prosperity on the granite foundation of spiritual understanding; and those who have experienced lack, learn how to appropriate what is already their own.

One of our successful Bank patrons recently wrote: "A few weeks ago I sent for one of the little Prosperity Banks, and I could not begin to tell of the wonderful blessings that have come into our home since receiving it. Love has covered us like a cloak, it seems, and our whole life is so full of good things. I begin to realize as never before just what prosperity means. The bank has certainly fulfilled its promise to us."

Send for a Bank, deposit the amount for Unity, Weekly Unity, or Wee Wisdom subscriptions for three friends, and learn how

It Fulfills Its Promise!

See pages 395 and 396 of this magazine for description and blank.

WHERE UNITY PUBLICATIONS ARE SOLD

Cal., Alameda—Home of Truth, cor. Grand and Alameda Ave.
Fresno—Unity Truth Center and Metaphysical Library, 331 Forsyth Bldg.
Los Angeles—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 910-914 Black Building; The New Thought Church, 514 Fay Building; Unity School of Christianity, Room 210, 313 West Third Street.
Long Beach—Metaphysical Studio, 53 Cedar Ave.
Oakland—Mrs. Jessie Juliet Knox, Unity Center, 5453 Manila Ave., phone Piedmont 5350J; Ethel R. Egy, 1531 17th Ave.
Palo Alto—N. T. Truth Center, 451 Channing Way.
Sacramento—Home of Truth, 1415 L St.
San Diego—House of Blessing, 2109 2d Street; Metaphysical Library, 1024 Broadway; Maude Johnson Beane, 955 8th St.
San Francisco—Home of Truth, 1109 Franklin St.; California Truth Center, 68 Post St.; Occult Book Co., 1141 Polk St., near Sutter; Downtown Truth Center, 617 Shreve Building; Metaphysical Library, 3d floor Rosenthal Bldg., 165 Post St.; Mission Unity Center, 2476 Mission St.; San Francisco Truth Center, 446 Lake St.; Unity Center of Practical Christianity, 948 Post St.
Santa Barbara—Metaphysical Fellowship Reading Room, 1336 Garden St.
San Jose—Home of Truth, 144 North 5th St.
Stockton—J. W. Bailey, 434 N. American St.; Stockton Truth Center, 540 E. Main St., Junior Hall.
Colo., Denver—College of Divine Science, 730 Seventeenth Ave.; The Power School of Truth, 4321 West 32d Ave.; Unity Study Class, 1340 Pennsylvania Ave.
Pueblo—Lydia Keeling, 108 West 10th St.
D. C., Washington—Woodward & Lothrop, 10th and 11th, F and G Sts.; Home of Truth, 1869 Wyoming Ave., Apt. 200; Eagles' Wings New Thought Association, 1814 N St., N. W.; I. N. T. A. Headquarters, 311 Ouray Bldg.
Florida, Miami—Andrew J. Hornung, 65 Ft. Dallas Park.
Ill., Chicago—Unity Society, 104 Auditorium Bldg.
E. St. Louis—Mrs. Ida M. Keller, 605A Missouri Ave.
Ind., Indianapolis—Unity Truth Center, 1114 Odd Fellow Bldg.
Wabash—Mrs. Alice M. Depuy, 75 W. Maple St.
Iowa, Oskaloosa—Mrs. Kate Caldwell, 714 E. High St.
Kans., Topeka—Unity School, 119 E. 10th Ave.
Ky., Louisville—Kaufman-Straus Co., 4th Ave.; Truth Center, 307 Bernheim Bldg.
La., New Orleans—Truth Center, 613 Common St.
Mass., Boston—The Metaphysical Club, 30 Huntington Ave.; New Thought Library, 347 Walker Bldg., 120 Boylston St.; The Larger Life Library, 18 Newbury St.; Home of Truth, 111 Newbury St.
Springfield—Truth Center, Room 203, 21 Besse Place; Mrs. Mary Margeson, 356 Main St.
Worcester—New Thought Reading Room, 216 Day Bldg., 306 Main St.
Md., Baltimore—Mrs. Robert Burton, 1021 Cathedral St.
Mexico, Mexico City—Luis Leal, Calle Tacuba 53 despacho S., P. O. Box 60 Bis.
Mich., Detroit—Unity Center, Margaret Wood, leader, Room 56, 213 Woodward Ave.; The Higher Thought Assembly, 213 Woodward Ave.; Miss C. C. Ayers, 59 Dexter Blvd.

Grand Rapids—Mrs. Fred H. Meyer, 526 North Ave.; Mrs. Ida M. Bailey, 2011 Francis Ave.
Kalamazoo—School of Christianity, 211 W. Dutton St.
Minn., St. Paul—Unity Center, 1258 Bayard Ave.; Mrs. Leroy Barton, 1884 Lincoln St.
Minneapolis—Society of Applied Christianity, 711 W. Lake St.; Rex & Jane Morgan, 1710 Stevens Ave.; Unity and Truth Center, 69 Bedford St., S. E.
Mo., St. Louis—H. H. Schroeder, 3537 Crittenden St.; Mrs. J. C. Appel, 2631 Russell Ave.; The Greenbaums, 4916 Washington Ave.
Kansas City—Emery, Bird Thayer Co., 11th and Walnut.
Neb., Lincoln—Unity Society, 13 N St., Room 502 Fraternity Bldg.
Omaha—Metaphysical Library, 794 Kennedy Bldg., 18th and Douglas.
N. J., Newark—Newark Truth Center, 435 4th Ave., near Roseville Ave., Roseville Section.
East Orange—Lucetta A. Robinson, 33 S. 20th St.
N. Y., New York City—Brentano's, 5th Ave. and 27th St.; Goodyear Book Concern, 1400 Broadway; League for Larger Life, 222 W. 72d St.
Buffalo—New Thought Society, Mrs. Edward Nichols, 110 Fairfield Ave.
Ohio, Cincinnati—New Thought Temple Library, 1216 Mercantile Library Bldg.
Columbus—Unity Center, 208 Clinton Bldg.
Cleveland—Unity Center, 1247 E. 29th St.; Cleveland Truth Center, 322 Lenox Bldg., Euclid Ave. at 9th St.; Mrs. Frank Ohlman, 11322 Ohlman Ave.
Dayton—Dayton New Thought Temple, 30 Davis Bldg.
Okla., Oklahoma City—First Divine Science Church, 727 N. Robinson St.
Tulsa—R. L. Benedict, 209 S. Phoenix Ave.
Ore., Portland—The Metaphysical Circulating Library, 27 Ainesworth Bldg.; The Realization League, 727 and 728 Corbett Bldg.
Pa., Philadelphia—Unity Center, 1504 Walnut St.; New Thought Book Shop, Weightman Bldg.; Truth Center, 1328 Walnut St.
Germantown—Germantown New Thought Library, 6223 Baynton St.
Pittsburg—Ministry of Truth, 610 Arch St.
R. I., Providence—New Thought Center, 72 Weybosset St., Room 37.
Texas, Dallas—Mrs. E. C. Friend, 311 N. Marlborough.
El Paso—May O. Stevens, 209 Mills Bldg.
Utah, Salt Lake City—Mrs. A. K. Myers, 639 S. 2d St. E.
Wash., Seattle—S. Louise Foulkes, 421 Globe Bldg.; Unity Society, 1924 10th Ave. W.; Raymer's Old Book Store, 1330 First Ave.; New Thought Congregation, 611 Alaska Bldg.; C. F. Lewis, 622 Pike St.
Spokane—Spokane Book and Stationery Co., 903 Riverside Ave.; The Church of Truth, corner 6th Ave. and Jefferson St.
Australia, Melbourne—Anna Hudson, 145 Collins St.; New Thought Book Shop, 229 Collins St.
Western Australia, Perth—Albert and Sons, 180 Murray St.
Sydney, New South Wales—Truth Center, Coles' Arcade, 346 George Street.
Mt. Victoria, New South Wales—The Truth Center, Sister Veni Cooper-Mathieson.
Canada, Toronto—New Thought Alliance, Foresters' Hall, 22 College St.; Mrs. M. Hunter-Jones, 44 Duggan Ave.
Victoria, B. C.—Unity Study Class, 600 Campbell Bldg.

England, London—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Bldg., Ludgate Circus, London, E. C.; C. Maurice Dobson, 146 Kensington High S. London, W.; The Higher Thought Center, 39 Maddox St., W1.

St. Helens, Lancashire—Helen Rhodes-Wallace, 32 Acland Rd.

A COMPLETE LIST OF UNITY BOOKS

Bible, American Revised.....$3.50
Christian Healing.....75¢; $1.50; $1.50; $3.00
Lessons in Truth.....50¢; $1.00; $1.50; $3.00
Metaphysical Bible Dictionary.....50¢
Metaphysics of Raw Food.....$1.00
Miscellaneous Writings.....paper 50¢; cloth $1.00
Question Helps for Lessons in Truth.....35¢
*Sir Smile-Ups.....$1.00
Temple Talks.....cloth 75¢; set of 5, cloth $3.00
*Treasure Box.....50¢
Truth in Song.....30¢
Walk in the Light.....paper 50¢; cloth $1.00
*Wee Wisdom's Way.....de luxe $1.50

A COMPLETE LIST OF UNITY BOOKLETS

†All Sufficiency in All Things.....20¢
Beaux Arts Series (6 booklets marked †).....$1.00
Bible and Eternal Punishment.....15¢
Consecration of the Room, The.....25¢
†Directions for Beginners.....20¢
Faith that Removes Mountains.....20¢
Finding God.....20¢
†Finding the Christ.....20¢
†God's Hand, and Loose Him and Let Him Go.....20¢
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*In Christ's Garden.....50¢
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Philosophy of Denial.....15¢
†Practice of the Presence.....20¢
‡Prosperity and Success.....20¢
Prosperity Series (4 booklets marked ‡).....75¢
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Scientific Lessons (set of 2 books).....25¢
Talks on Truth.....25¢
Talks to Men.....20¢
†Trusting and Resting.....20¢
Truth's Simplicity.....20¢
Truth Student With Soldiers.....paper 50¢; flexible cloth $1.00
Why Baptizest Thou?.....15¢
‡Wealth and Wisdom.....20¢

*Books and Booklets for children.

The Unity Beaux Arts Series

Six dainty booklets comprise this series. They are uniformly printed in large clear type on heavy paper, with artistic sepia cover. The name of the series has been taken from the beautiful Beaux Arts cover in which they are bound.

The Unity Press published this series originally for the holidays, as the booklets make excellent gifts and remembrances. We make the special price of $1.00 for the complete series when ordered at one time, but if ordered separately the price of each is 20 cents. Each booklet is inclosed in a handmade envelope.

DIRECTIONS FOR BEGINNERS IN PRACTICAL CHRISTIANITY

Including a "Six Days' Course of Treatment Instruction" by

CHARLES FILLMORE

"Directions for Beginners" sets forth the fundamental teaching of the Science of Being and Practical Christianity, in Charles Fillmore's individual style, which is always at once deep but simple. Study these "Directions" and learn how to charge the ocean of universal ether about you in such a way as to create a new heaven and a new earth for yourself. The pamphlet is supplemented by a course of mind treatment, including an invocation, affirmation, and denial for each day in the week. Price 20 cents.

GOD'S HAND, AND LOOSE HIM AND LET HIM GO

H. EMILIE CADY

A study of "God's Hand" will lead you to see your every faculty and member as an instrument through which the Almighty carries on his work in the concrete world.

Through "Loose Him and Let Him Go," you can learn to free that dear one who seems to be traveling swiftly the downward path leading to destruction. The author shows you, not only how to calm yourself in the situation, but also how to lift him and hold him true to the shining Christ presence within, at the same time allowing him to express his own self-reliant, independent self. 20 cents is the price.

FINDING THE CHRIST

H. EMILIE CADY

Truth students have come to know that it was the Christ within which made our Master what he was; and he repeatedly told us that our full salvation could be found only in that inner sanctuary—that Holy of Holies—the abiding place of the eternal, living Christ. What greater quest then can one follow than this seeking of the Christ within!

One of our Unity speakers recently made the statement that the most terrifying miracle of which she could conceive was, that we, divine beings, could have strayed so far from the Father's house, and could remain supine, seemingly indifferent to our lost heritage.

Now come these awakened souls, exhorting that we retrace our way back to the inner kingdom, and telling us exactly what steps to follow in order to reach that long-desired state, quickly and happily, without stumbling further along the path. H. Emilie Cady, in the booklet "Finding the Christ," has done this work for us. You can procure the booklet for the nominal sum of 20 cents.

ALL SUFFICIENCY

H. EMILIE CADY

Recognition of the God within as purity, as life, as sustenance, as all things, is the underlying theme of this booklet. In absorbing the rich teaching from its pages, a conviction is borne in upon the soul that life may become for us one prolonged joyous holiday, if we will but let go of our worries and cares, and allow the Spirit of God, which ever moves upon the face of the waters of negation, to comfort us, to feed us, to clothe us, to minister to our every need.

If it were in our power to send you, dear reader, a fortune, we could not do you the service that we are doing when we send you this little booklet for 20 cents.

THE PRACTICE OF THE PRESENCE

JENNIE H. CROFT

Dr. Barnes, an eminent educator, says: "An idea is the most powerful thing in all the universe."

If, therefore, you become possessed of the idea that God is ever with you, a living presence, nearer than hands and feet, you will no longer fear anything, you will no longer lack health or support; because the vibrant, pulsating throb of God's own life, which is really your life, will weave about you the impenetrable garb of protection, open for you

the flood gates of inrushing Divine Energy, and draw forth for you from the invisible ethers all that you can possibly need or desire.

Would you learn how to invite this sacred presence, and how to abide therein? Grasp at the present suggestion, and don't let the sun go down before sending for "The Practice of the Presence." The little sum of 20 cents will bring it to you by return mail.

TRUSTING AND RESTING

H. EMILIE CADY

Not long since, one worker in the Unity offices was overheard saying to another: "When I begin to feel the pressure of work or get a sense of heavy responsibility, I reread reliable little 'Trusting and Resting,' and all at once, the burden is shifted, and I again go about my duties lighthearted and free from care." One *can*, by a few moments of reading in this tried and tested booklet, loosen the tension and placidly rest in that "living trust."

The author reveals to us just how God will work for us when we open the way for him to do so, and she makes plain to us how easy it is to prepare ourselves so that the Infinite One may find his opportunity in us, individually.

The natural impulse is to say "priceless" when speaking of such a helpful effort as "Trusting and Resting" has proved to be. Then it appears almost absurd to write the words 20 cents; but, nevertheless, this is the sum which will bring you the booklet.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries that the Silent Unity "Class Thought" and "Prosperity Thought" be given in Unity Magazine for one month in advance. In response to such requests we give below the thought that will appear in May Unity Magazine:

CLASS THOUGHT

Held daily at 9 p. m.

May 20 to June 20, 1920

Jesus Christ, yesterday, today and forever, God's perfect idea of man, restores me to health and wholeness.

PROSPERITY THOUGHT

Held daily at 12 m.

May 20 to June 20, 1920

Prosperity is my inheritance from the Father, and my sufficiency in all things.

Literature that Teaches Practical Christianity

THE ONLY GOOD AND OTHER TALKS

By CHARLES FILLMORE

Years ago, when Charles Fillmore was writing under the name of Leo Virgo, this series of "Talks" was published. While he has since written numberless articles, tracts, and booklets, besides his masterpiece, "Christian Healing," it is safe to say that never did he bring a fresher enthusiasm and a clearer insight to his work than in those early days.

The first essay, "The Only Good," brings out the importance of using good judgment in the handling of ideas. Since ideas are the most dynamic and formidable of things, and since we are now studying the judgment faculty, it might be timely to read this booklet.

Besides "The Only Good," other subjects in the collection are "The Ministry of the Word," "Ye Must Be Born Again," and "Intelligent Substance."

The booklet is plainly but substantially bound. Price, 25 cents.

METAPHYSICAL BIBLE DICTIONARY

Compiled by R. C. DOUGLASS

An interpretation of the symbolical meaning of Scriptural names. Note the author's introductory words: "In presenting to Bible students a dictionary of Biblical names of persons and places, with definitions involving their spiritual and metaphysical signification, we are aware that we are entering a field comparatively untrodden in modern Scripture study, yet a field where lie concealed mines of wealth in spiritual truth."

Earnest students of the Scriptures are becoming dissatisfied with the "unthinking literalism" of the past. This metaphysical Bible Dictionary, then, is an effort to supply the demand for the inner meanings which enlightened souls intuitively know to exist in the Sacred writings.

This work is indispensable to Biblical students in general, to Unity study classes, and to those who regularly use the International Sunday School Lessons. Heavy paper cover, 50 cents.

LESSONS IN TRUTH

By H. EMILIE CADY

The twelvemonth lately passed, was a banner year for our beginner's textbook; over 20,000 copies sold, being the record for 1919. This means that at least 20,000 persons have been showered with the baptism of light from its illumined pages. And when we consider that each volume probably found several readers, and that each of these readers is the center of a sphere of influence, we can just *begin* to estimate the good accomplished by the publication of this one book.

Now that the fame of "Lessons in Truth" is spreading even abroad, among thousands of advanced thinkers, can you remain satisfied without a copy of this truly great teacher in your possession?

A heavy, serviceable, brown paper cover, comes at 50 cents. Some prefer a dainty French blue paper pocket edition, which is also 50 cents. A substantial green cloth binding, gilt edged, with title stamped in gold, sells for $1.00. Then we have a very good looking flexible cloth edition, but suitable for hard usage, which can be obtained for $1.50. Our de luxe edition of "Lessons in Truth," is a delight to the eye and to the touch. The volume is small, pocket size, bound in keratol, printed on very thin bond paper, with gold edges and lettering. $3.00 is the price.

TALKS ON TRUTH

By CHARLES FILLMORE

Some persons profit more by taking their Truth teachings a little at a time. For these, we recommend the four essays, entitled "Talks on Truth." One of the articles, named "The Development of Divine Love," is especially timely now that we are all studying the twelve faculties.

In this treatise, we are shown that love must be guided by right thoughts, free from fear; and that strength and judgment are determining factors in making love safe in the hands of man. That is, there must be an even balance of the four faculties,—faith, strength or power, judgment or discrimination, and love, to form the foundation of a harmonious body and mind.

We know that a perfect alignment with love would place us at once as supermen and superwomen of the New Race. Then let us all study this booklet which points the way. Plainly but strongly bound; 25 cents.

PURE REASON AND HONEST LOGIC OF PRACTICAL CHRISTIANITY

By CHARLES FILLMORE

Now that interest in the healing work bids fair to become general in the churches, we'll often be asked to give a reason for the faith that is in us. And it may become our blessed privilege to help many a one over the stony places. Regarding this healing question, the author says: "All sin, sickness, trouble, war, poverty, disease and death originate in the mind; they can be permanently healed only by regulating that point of departure."

The treatise under consideration begins with Primal Cause, and by a series of logical deductions, establishes the principles upon which Practical Christianity rests. It postulates the basic statements, which are the foundation stones of all the religions of the world—God is Good, God is Spirit, God is Life, God is Intelligence, God is Strength, God is Health,—never swerving from these, in the face of all contrary appeal to the senses.

This booklet will tone up your mental processes. It is constantly growing in demand, and there's a reason. Like all the Unity booklets, the binding is neat and substantial. Envelope to match. Price, 20 cents.

FAITH THAT REMOVES MOUNTAINS

By SOPHIA VAN MARTER

"A soul that can be so conscious of its union with God that it rouses its own divinity, can bring anything to pass." Think of it, *anything!*

Before you finish reading this essay, you feel that you must transcend your ordinary self in accomplishment, so charged are you with the dynamic power of the awakened faith within you.

"I believe; help thou mine unbelief!" were words spoken by a struggling soul. If you take the teachings of this "Faith" booklet to heart—and you can't help doing so —you will become so thoroughly established in your God power that no vestige of doubt can possibly remain.

Mrs. Van Marter writes in an easy conversational style. Just sit down with her a while, and catch the spirit that will enable you to achieve something out of the usual. Then write us about it.

Handsomely bound, heavy blue paper, decorated in gold. Envelope to match. 20 cents only.

TALKS TO MEN

By A TRUTH STUDENT

There are a few outstanding questions before the world today; and, of these, the one treated in this booklet, is foremost. It is the most vital of all subjects, lying at the very root of individual and family life.

Shall we continue to ignore it, or shall we be in the advance guard of the new era now dawning?

The title of the booklet suggests the contents; but only a perusal can give the reader the last word, spoken by metaphysical students, on the subject.

"Talks to Men" is reaching large numbers of people, helping to raise the standard of domestic life, as hundreds of homes are enjoying its regenerating influence. Send for copies for your friends. Price, 20 cents.

THE BIBLE AND ETERNAL PUNISHMENT

By A. P. BARTON

A manifest interest in this subject, nothwithstanding the enlightenment of the age, prompts us to remind our readers that we publish a little booklet which gives the real significance of the original words which have been mistranslated into "hell," "devil," "everlasting," "eternal," "torments," etc.

Should you be moved to read the booklet, you will be more than ever convinced that "the Bible's esoteric teaching glows with the faith of ultimate triumph and restoration, and sings with the music of Love's evangel: 'On earth, peace, good will toward men,' and 'They shall all know me, from the least of them unto the greatest of them, saith the Lord.'" Price, 15 cents.

WALK IN THE LIGHT

By JOHN L. CHESNUTT

The little work to which we are now calling your attention consists of a series of chapters on such subjects as the following: "In His Steps—Walking in the Spirit," "One Lord, One faith, One Baptism," "Water of Life," "The Lord's Supper," "Spiritual Baptism," "Godly Success."

Mr. Chesnutt's writings are always characterized by exhaustive Biblical research and reference. The language is simple and the treatment of the subjects is lucid. "Walk in the Light," handy volume, paper, 50 cents; green cloth stamped and edged in gold, $1.00.

THE PHILOSOPHY OF DENIAL

By CHARLES FILLMORE

Perhaps you have a limited idea of what denial, metaphysically considered, consists of. To specifically say, "I deny so and so," is only one small way of erasing false thinking from the mind. Several methods of wiping off the slate of consciousness are given in this treatise.

It was written many years ago, in the early flush of the author's enthusiasm, when he was first endeavoring to enkindle in others the divine glow of his own spiritual awakening.

A wonderful aid to the seeker of Truth in banishing delusions of error of every kind. 33 page booklet plainly but strongly bound, 15 cents.

THE MINISTRY OF THE HOLY MOTHER

By EMMA CURTIS HOPKINS

The tender, feminine, protecting, brooding, mother aspect of Spirit, is dwelt upon in this tiny poetic booklet.

Health, strength, beauty, support, power to express in word, song, or pen, skill in execution—all these are the gifts of the Holy Mother to those who seek the guidance, inspiration and protection of the near presence of the Spirit.

Send 15 cents for this comforting assurance of the patience and sweetness of Divine Love.

SAMPLE TREATMENT FROM "CHRISTIAN HEALING" BY CHARLES FILLMORE

God is love, and he that dwelleth in love, dwelleth in God.

I dwell consciously in the very presence of Infinite Love.

God is love, and every one that loveth is born of God.

I am born of Love.

Love is the fulfilling of the law.

I love everybody and everything.

Faith worketh by love.

I have faith in the Supreme Power of love.

I am fearless, powerful and wise in God's love.

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.

I love the Lord my God with all my heart, and with all my mind, and with all my soul, and with all my strength.

And now abideth faith, hope, love, these three; and the greatest of these is love.—I Cor. 13:13.

LOVE: THE SUPREME GIFT

By HENRY DRUMMOND

The 13th chapter of I Corinthians stands out in the history of literature as the grandest love anthem ever written. "Paul's measures ring out like bugle calls in the battle of life. Each note is full of inspiration to do and dare." In the little booklet under consideration, Henry Drummond analyzes this beautiful word-symphony in an indescribably masterly fashion, convincing one that love is indeed the greatest thing in the world.

Now we are offering a handsome little edition of Mr. Drummond's essay as a gift book—very suitable for a remembrance, or for a birthday present. Attractive binding in two colors; rose colored envelope to match. Price, 50 cents.

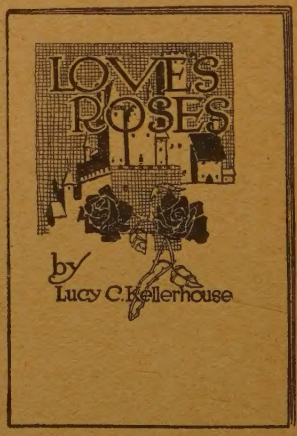
LOVE'S ROSES

By LUCY KELLERHOUSE

All the charm of a fairy story is embodied in this little Truth tale, with an added something that is more substantial.

During the budding years of girlhood, one can usually make the wisest appeal through the avenue of the picturesque, the poetic, the beautiful.

"Love's Roses" is a little jewel of a story, veiling with a film of fancy the deepest lessons on the power of thought.



Make some girl at once happier and wiser by placing in her possession this delicately spun little tale. Attractively bound in sea green heavy paper. Envelope to match. Price, 25 cents.

CONCERNING THE UNITY PROSPERITY BANK

Why Necessary.

Men and women everywhere are searching for, and will be satisfied with only that which is practical. When the hidden principles of life are discerned by them, they will not accept those principles wholly until their practical values have been discovered. It seems quite necessary to find a working basis for the science of life before mankind will endeavor to apply its laws; in this respect the Unity Prosperity Bank Plan supplies the demand by giving the world a practical lesson in demonstrating the truth and reality of the principles of Prosperity.

The Object of the Bank.

The Bank Plan was conceived from the idea of applying the power of thought in finances and success. We have proved that our minds have power to draw to us abundance of all good things from the Universal Source, and upon this fact the Bank Plan was scientifically founded. Its object is to furnish a simple Prosperity lesson that teaches the unfailing Law of Supply. The lesson also includes special prayers given by the Society of Silent Unity and a drill in concentration.

The Use of the Bank.

From the time that the Plan was first used it has been an extraordinary success. A great number of our readers have requested the Bank because they realized that the Plan would help them establish their prosperity on a more permanent foundation, and at the same time give an opportunity to send *Unity Magazine* to three persons who need the ministry of this helpful periodical. So with the Prosperity lessons and prayers for success there is sent a Unity Bank in which the applicant deposits the subscription price of the magazine he sends to friends. Prosperity instructions accompany the Bank. Application blank for the Unity Prosperity Bank will be found on the next page.

UNITY SCHOOL OF CHRISTIANITY,
Tenth and Tracy Ave., Kansas City, Mo.

Please give me your special prayers for increased Prosperity, and according to the Plan, send a Bank in which I agree to save the amount ($3.00) necessary to pay for *Unity Magazine* to the three following names. I will send you the subscription price within ten weeks after receipt of Bank.

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(This offer does not include *Unity Magazine* for sender unless his name is listed above as one of the three.)

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